The

[illegible]ew of [illegible]

which fell upon the

Hill of *SION*.

OR AN

ANSWER

To a Book entituled, *Sions groans for her distressed*, &c. *offered to the Kings Majesty, Parliament and People*, Wherein is pretended to be proved by Scripture, Reason, and Authority of divers Ancients, that equal protection under different perswasions, is the undoubted right of Christian liberty.

BUT

Thereby confuted, wherein the power and proceedings of the Kings Majesty and the Church are vindicated.

Henry Savage

But there were false Prophets among the people, as there shall be false Teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

These filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

These are murmurers, complainers.

These be they who separate themselves, sensual, having not the Spirit.

LONDON,

Printed for H. Robinson, and are to be sold at the Sign of the Three Pigeons in St. Paul's Church-yard. 1663.

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Ex Æd. Sab. 12. Feb. 1662.

Geo. Stradling S. T. P. Rev. in Chriſto Pat. D. Gilb. Epiſc. Lond. a Sac. domeſt.

FOR

Colonel *R. ATKINS*,

One of the Deputy Lieutenants

of the County of

GLOUCESTER.

SIR,

I Have peruſed the Pamphlet you left at my Lodging, and [according to your deſire grounded upon the conſideration of the advantages, which ſeditious perſons ſuck, in things of this nature, from the ſilence of the Orthodox] given you my ſenſe of it.

Which task [if it prove ſatisfactory to any, and particularly to render that Friend of yours, and of your moſt accompliſht Lady's, ſteddy, who is yet balancing in her reſolutions] I ſhall put upon the account of favours done to,

SIR,

Your humble Servant

H. S.

THE

THE CONTENTS.

Sect. 1.

THE events of these times the same with those after the passion of Christ: only those were meerly eventual, these consequential. Three Churches in three persons of one house. The Golden Rule of our Saviour wrested by our Adversaries. Fears and jealousies, like those that caused the war, causeless.

Sect. 2.

Their Epistle dated the eighth day of the third moneth. The vanity of such date evidenced in answer to three queries. 1. What the moneths in Scripture

were? 2. By what names they were called. 3. When they began? And herein 1. What was the first moneth? 2. When was the first day of that moneth? What the Rabbies amongst these men understand by the first month? Their affectation of singularity.

Sect. 3.

How cheap the shedding of mens bloud was to them, which now they would have prevented towards themselves. They would have none but arbitrary government. Of all, they dislike Kingly *most. What is meant by the Harlot in the* Apocalypse, *which they would have understood of the Pope only.* Simon Magus the Deceiver. *Those that work in his vertue and power, Antichrists. The Harlot like a Bird of prey. The men of this generation compared to the Cast of Sacres, that made the Eagle their quarry. The Pope and they meet in the Antipodes. The History of* Stork, Stubner, *and* Muntzer, *Ring-leaders of the Fanaticks. Their practises to deceive. That they are Antichristian. Their sacriledge, and their pretext for it.*

Sect. 4.

The use of Musick in Churches. Commanded in Scripture in every thing that tends to edification. Musical Instruments, whether wind or stringed, and Chromatick Musick allowable, not typical. Those that are against the use of it under the New Testament, would have it to be they know not what themselves. And if any thing, it is what we hold it to be.

Sect.

Sect. 5.

Veſtments, diſtinctions of perſons ſerving and of ſervices under the Goſpel allowed by the Law of Moſes, *and of Nature. No Veſtments but Vices reprehended in the Heathen in the New Teſtament. The* Druides *ſacrificed not only in white, but under Oaks, which by them were had in veneration, and which the men of this generation ſeem to allow of, in as much as upon all their Crowns and Scepters, which they wore and bore, they placed the Acorn inſtead of the Croſſe, a figure which the Devil cannot abide. Of happy preſage to us. They confute themſelves by condemning of us. And in juſtifying themſelves they juſtifie us* a fortiori. *Nothing but order and decency in our Ceremonies.*

Sect. 6.

Biſhops. Timothy *and* Titus *were Biſhops, ſo were the Angels of the ſeven Churches in the* Apocalypſe, *in the judgement of old Doctor* Reynolds, *Doctor* Uſher, *and* Grotius. *How the Biſhops reſemble the high Prieſts? And the whole frame of Church-Government anſwers to the like order and diſtinction under the Old Teſtament. A Scheme thereof drawn by Biſhop* Andrews. *The Miniſters of the New Teſtament do ſucceed to Prieſts and Levites, as the Lords day does to the Sabbath. The Lords Prayer contains not only ancient forms in uſe among the* Jews, *but alſo the very deſign of the Sacrifices under the Law. The compariſon made. The Lords Prayer the firſt Liturgy. The Juriſdiction of the Biſhops*

proved. 1. *as to their power,* 2. *as to the distribution of their power: and both out of the New Testament. Their right of sitting in Parliament asserted.*

Sect. 7.

Of Churches. The lawfulnesse of them proved from the example of primitive Christians in the New Testament, 2. *Their conveniency proved,* 1. *In respect of their capacity for the Diocesse and Parishes.* 2. *In respect of their situation in relation to the Diocesse and Parishes.* 3. *In respect of their situation of East and West. Christians anciently adored towards the East. Of the Church at* Richlieu *in* France, *whose Altar stands at the West-end. Of* Covent-garden *Church in* London. 4. *Convenient for the situation of parts within themselves. They are* Naves inversæ. παρεκβάσια *in them, what? Some built with a single Crosse, some with a double, and why? The mark in* Ezekiel 9. 4. *was the Crosse, and that proved not only from the figure of the Letter* Tau, *which was anciently a Crosse, but also that in all probability it must be so, though it be,* set a mark, *or* mark a mark, *and no more in our Translation. The necessity of Churches proved. No stumbling-block to the Jews or Gentiles.*

Sect. 8.

How they slander the good Laws of the Kindome. The same thing they impute to us, is applicable to themselves. The Harlot in the Apocalypse *why so called?*

led? The integral parts of Antichriſt. Their fury and hypocriſy parallel'd by thoſe in France. Engliſh Scottizing, &c. *Rebellion under pretence of Religion unwarrantable.*

Sect. 9.

Of Magiſtrates. Their power is of God, and how? Religion the foundation of all Government, proved by ſeveral arguments. Anſwer, *to their arguments of receiving the* Alcoran, *and becoming Papiſts in ſome caſes. A threefold book put into Magiſtrates hands. An errour in Government, which is accidental makes not void his power. Their ſecond argument anſwered, their third argument anſwered, their fourth anſwered, their fifth anſwered. What power the Church hath to decree Rites and Ceremonies. Their argument taken from the ceaſing of the Croſs of Chriſt anſwered. Their argument from the example of* Gallio *anſwered.*

Sect. 10.

The ſecond part of their propoſition anſwered, viz. That the Magiſtrate hath no power in Gods worſhip as he is a Chriſtian. The Magiſtrates called Gods Anointed ones. *Aphoriſm of* K. James *againſt too much ſeverity. Force to be uſed. Of the Apoſtles delivering over unto Satan. Of dividing the inheritance and ridding the Temple.*

Sect. 11.

2 Cor. 1. 24. *expounded.* Mat. 20. 25. *expounded.* 1 Pet. 5. 2, 3. *exponnded. Diſtinction of powers.* Epiſcopus puerorum, *what* Pragmatica Sanctio, Imperium ſupra Imperium, *and* Imperium ab Imperio avulſum, *what? The greateſt domineering power is in the men of this Generation. The execrable fact of* Schucker *the diſciple of* Melchior Rinchius, *who cut off his brothers head by inſpiration.*

Sect. 12.

That place of Mat. 13. Let both grow together till the Harveſt, *expounded and juſtified both as it notes the event of Gods providence, and as it notes the duty of the Civil Magiſtrate.*

Sect. 13.

Their argument taken from the fallibility of Magiſtrates anſwered. Their argument from the no ſuch need of Magiſtrates now as under the Old Teſtament anſwered. A threefold judgement of the Church. Their argument taken from miſtakes in Holland, *and from fallibility of Councils anſwered.*

Sect. 14.

Their argument taken from the Royal Law of whatſoever ye would that men ſhould do unto you, &c. *anſwered.*

ſwered. Perſecution in Scripture-ſenſe what? Moſt convenient that all things be determined by Laws. Lex Talionis *neceſſary in every good body of Laws. The Temple of the Graces how ſet? ſomething of neceſſity muſt be left to the boſome of the Judge. Private men know not what they would be, ſhould they come to govern.*

Sect. 15.

Chriſtian prudence in a Magiſtrate a ſuppoſition of theirs anſwered. In what caſes the civil ſword may capitally puniſh, proved out of the Law. And that it hinders not the converſion of a ſinner. That Magiſtrates have the ſame power under the New Teſtament, as they under the Old had, proved out of Scripture. The queſtion why Idolatry and blaſphemy are puniſhed with death, and not curſing of father or mother, man-ſtealing, adultery, and Sabbath-breaking? anſwered. Their argument taken from the advantages that the Jews had in judging of cauſes, anſwered. The argument taken from the different diſpenſations of the Law and the Goſpel anſwered. That of 1 Cor. 4. 5. *expounded.* Judæi & Cælicolæ *Law made againſt them. Their argument taken from toleration in other places anſwered.* Pragmatica Sanctio, *what? The Cenſure of the* Sorbon *againſt the temporal power of the Pope. The committing of reformation to Pope or people an errour. Liberty makes not for the ſecurity of princes. The carriage of* Jeroboam *paralleld in our days, they urge it againſt us, but it makes againſt themſelves.*

Sect.

Sect. 16.

Liberty granted by the Kings Declaration from Bredah *answered. Argument taken from Dr.* Taylor, *now Lord Bishop of* Down *and* Conner *answered. Our adversaries abuse him in making their Authours separatists from themselves,* &c. *The* 10. *persecutions in the first* 300. *years. Persecution otherwise taken in the Scripture then in the Law. How, imposing, and lording,* &c. *came in with the train and retinue of Antichrist, and how not? Humane Laws bind the conscience in themselves, not for themselves. Severe Laws made against Heretick, and what they were.* King James *his Embassy to the States of* Holland *touching* Vorstius. *Moderation of the Church of* England *touching things disputable of Toleration in* Germany, Savoy, Polonia, Roan. *Who the first Preachers of force and violence? Of begging Fryars,* &c. *Of the* Lollarots. *Spiritual drunkenness worse then corporal. The greatest drunkards where greatest liberty of Opinion. Disputations seldome produce good effects, and why?*

THE Dew of Hermon

Which fell upon the Hill of *SION*.

Sect. 1.

IN the Epistle to the Reader, they compare these times to that of our Saviours passion, wherein *the same things*, they say, are fallen out, which our Saviour foretold should come to passe after his *passion*, viz. That *the father hath been divided against the son, and the son against the father, three against two, and two against three, even a mans foes have been they of his own household*: And it is very true that they say herein, namely, that the same things have fallen out now, as then, but with this difference, *viz.* That those divisions which were predicted by our Saviour to come to passe after his death, were meerly eventual as receiving, no causality or real influx from the passion of our Saviour, whose Legacy to his Church was peace and unity, given by his Testament, and sealed with his blood: whereas these divisions are not meerly eventual,

but consequential too, necessarily following, as an effect does its cause, upon the removal of the impediment. For it hath been long ago cleared up to the world, that these things had been brewing above threescore years before they came to passe, but never ripe for execution till the passion, or the captivity of the King: whereupon the foundations were cast down, and the sinews of Government broken; which once removed out of the way, then did that shew it self openly, which *Barclay* in his *Icon animorum* observes to have been practised privately before, *viz.* the sons excommunicating the father, and the father the sons: lastly, one son excommunicating the other, till three Churches were found in three persons of one house, if it be not a solæcisme so to speak. And truly, to use their own words, *He is a stranger in this our Israel, that hath not seen these things.* And whereas for their pretence, they alledge the golden Rule of our Saviour, *viz. All things whatsoever ye would that men should do unto you, the same do ye also unto them*: Our Saviour never intended hereby to loosen the reins of Government, and to let them lye upon the necks of those that are like horse or mule that have no understanding, whose mouths must be held with the bit and bridle of the Law; but this he would have to be understood of a well governed will, subjected to right reason: otherwise a criminal at the bar might say to the Judge, my Lord [nay he must call him Sirra too] you passe sentence of condemnation upon me, and therefore I suppose you willing, according to our Saviours Rule, that I passe the same upon you: let us therefore change places for a while, and so we shall both, in three dayes, take our turnes at *Tiburn*, or else pardon one the other for what is past, and give mutual liberty to do what we please for the time to come, and so not only become the sons of the free woman, but be freed from that bondage, which those of the bond-woman would bring us into [it is the very Metaphor which they here pursue] which if the Judge refuses [and he is mad if he does not] then does he [in the sense of the Authors] offer violence to the conscience of the offenders, as hereafter will appear. *And least this violence and oppression should terminate in the bloud of those, which are dear to God, they have*, as they say, *committed this to the view of all men, &c.* These are the fears and jealousies, which have occasioned the spilling of so much innocent bloud as has been of late shed, which cries so lowd against the men

of

of their generation [as they call themſelves] that I do not wonder they are afraid of their own [though they fear where no fear is] till *Cain* became the ſhedder of his brothers bloud, he never cried that the next man which met him ſhould ſlay him. This fear and jealouſy was then and is now a meer ſlander of the good Laws and practice of the King, as I ſhall have occaſion hereafter to ſhew.

Sect. 2.

THis Epiſtle ended, they date it *the eighth day of the third moneth*; which of it ſelf notes their inclination to thwart all the world though it be for nothing but their mindes ſake. And albeit they come with a ſeeming reſolution of admitting of no proofs but what are taken out of the New Teſtament, yet have no pattern at all for this their manner of dating, but what they are beholden to the Old Teſtament for [for in the New they have no footſtep of it at all] wherein they become guilty of a threefold vanity: which I ſhall diſcover upon the reſolution of three Queries. 1. What the moneths in Scripture were? 2. By what names they were called? 3. When they began? For anſwer to the firſt, I ſay. That the *Hebrews* ſeemd at firſt to meaſure their moneths according to the courſe of the Sun, calling them MENSES SOLARES, every moneth conſiſting of thirty daies: for the Scripture ſaies, *that the waters prevailed from the ſeventeenth day of the ſecond moneth*, Gen. 7. 11. *unto the ſeventeenth day of the ſeventh moneth*, Gen. 8. 4. that is, full five moneths, and if we will number the daies, they were one hundred and fifty, *Gen.* 7. 24. whereby it is evident that every moneth contained full thirty daies. After the *Iſraelites* departure out of *Egypt*, they meaſured their moneths by the courſe of the Moon: and becauſe the year of the Synodical or conſequential moneths of the Moon [which are the longeſt of LUNAR moneths] comes ſhort of the year of the Sun by eleven daies, and a fourth part, hence the *Jewes* and *Greeks* too, every eight years made an Emboliſme, *h. e.* an intercalation or interjection of three moneths, as the Centuriſts have noted out of *Affricanus*, *Cen.* 1. *l.* 1. *c.* 10. And albeit St. *Aug. de Civ. Dei. l.* 15. *c.* 14. and with him others do hold that they reckoned by *Menſes* LUNARES, as

well before as after the giving of the Law: yet the same Father in the same place gives to every moneth thirty daies, whereas the full Synodical moneth of the Moon is but twenty nine daies, twelve hours, and fourty four minutes, as *Lud. Vives* hath observed upon him: whereunto *Garcaus* addes three seconds and twelve thirds, *Tract. de Temp. Can.* 17. These things being so, they must tell us what moneths they mean, whether the moneths of the Sun, or the moneths of the Moon? and if of the Moon, then whether the periodical or Synodical moneth from the beginning whereof they reckon their eighth day? otherwise they might have left out their date to this Epistle, in as much as dates are to be certain.

For answer to the second. Before the Captivity in *Babylon* the moneths in Scripture are almost all reckoned [without name] according to the order of their Calender, by first, second, and third moneth, *&c.* After their return from Captivity they counted them all by names according to the example of the *Assyrians* and *Chaldeans*, amongst whom they lived, and with whom the studie of the Mathematicks flourished, some of those they borrowed from the *Chaldeans*, whereof mention is made in *Zachary*, *Esther*, *Nehemiah*, *&c.* neither do I finde that under or after the Captivity, they expressed their moneths at all by numeral words. 'Tis true that *Luc.* 1. 26, 36. mention is made of the sixth moneth: but it's not to be construed of the general account of the whole year, but of that particular thing, *viz.* the sixth moneth from the conception of *John Baptist* in the womb of his mother *Elizabeth*, which compute might begin any day of any stated moneth, as well as the first of the first moneth, *viz.* any day of *Jiar*, *Sivan*, *Thamus*, *Cisleu*, *&c.* as well as the first of *Nisan* or *Tisri*: and indeed the Ecclesiastical tradition is that this compute began six moneths before the twenty fifth of *March*, though those that are against the celebration of *Christmass* [which depends hereon] contend against it: but their arguments are meerly destructive, and brought to puzzle the truth, not to prove any thing at all. Now to apply all this. If the people of God did not scruple to call their moneths by the same name as the *Chaldeans* did, among whom they lived, and never after by the first, second, and third, *&c.* as they had done before; why do these men now begin to make it a matter of conscience to do otherwise, and that without example in all the New Testament, or in the Old

Testa-

Teſtament after the return from the Captivity; or laſtly, of any reformed Church in Chriſtendome, which uſe the ſame names of moneths, and the ſame order of their Calender, as the State wherein they live does.

The third Querie is, when the moneths mentioned in Scripture began their account of firſt, ſecond, and third, *&c?* for reſolution whereof it will be requiſite to anſwer to two Queries, 1. What was the firſt moneth? 2. When was the firſt day of that moneth?

To the firſt I anſwer, That *Buxtorfe* will tell you, in his *Jewiſh Synagogue*, out of the *Talmud*, that the *Jews* had four ſeaſons of the year, which they called the firſt moneths in ſeveral reſpects. But certain it is, out of the Scripture it ſelf, that before their coming out of *Egypt*, the moneth *Tiſri* was their firſt moneth, which began about the Autumnal Equinox [for it is called the feaſt of Ingathering, which is perfected in the end of the year *Levit.* 23. 39. [and to the end of the old year, immediately ſucceeds the beginning of the New] the ſame continued for civil affairs. After their coming out of *Egypt*, their year began in the moneth *NISAN*, or *ABIB*, which was about the Vernal Equinox, *Exod.* 12. 2. Then it was that God firſt ſaid, *This moneth ſhall be to thee the beginning of moneths*, *viz.* in order to ſacred ſolemnities, *h. e.* all the Ceremonies of the Law.

To the ſecond I anſwer, That of theſe moneths of the *Hebrews* no certain time of beginning can be ſhewen, by reaſon of the anticipation of Equinoxes, and the new Moons not recurring in the ſame moments of time. The modern *Jews*, and others that follow them, refer the firſt moneth *NISAN* to our *March*; and it is manifeſt, that this moneth was called, the moneth of new fruits or ears of corn, becauſe then did the corn put forth full ears, *Exod.* 9. 31. the Barley was in the ear, and the Flax was bolled before they came out of *Egypt*: and this moneth is called, *Joſh.* 3. 15. the time of Harveſt, becauſe then did Harveſt begin: whence it is probable, that this firſt moneth was a little later then the time of our *March*: which is yet more evident from the time of the Vernal Equinox, which in the time of *Julius Ceſar* fell the twenty fifth of *March*, not the tenth or eleventh, as now it does: the ſacred year therefore of the *Jews* beginning about the Vernal Equinox, it follows, that

moſt

most of, or all the first moneth thereof, must fall in *April*. The like may be said of the first moneth of the civil year, which may begin in the middle or end of *September*, or beginning of *October* with us. Now then, these Authors dating their Epistle the eighth day of the third moneth, who can tell whether they mean the third from the Vernal, or the third from the Autumnal Equinox, *h. e.* from the beginning of the ceremonial or civil year? All Ceremonies they set themselves against, unlesse of their own devising; and no civil constitutions will their conscience be bound by: wherefore in what moneth of the year, or in what day of the moneth, to find such men, that do not know where to find themselves, is more then I can do. Some of them [and one of the greatest Rabbies amongst them] have dated things *in the first moneth, commonly called March*; whom therefore the Ceremonial year seems to pleasebest; though the vanity thereof appears from hence, *viz.* That this sacred year, and the several periods thereof, was no more to the dating of any thing with the *Jews*, then *Advent*, and the weeks or moneths following it, are with us; in as much as it was not by the sacred, but the civil year that they reckoned the payments of Tythes, the payment of Debts, the discharge of Contracts, their Jubilees, their Sabbatical year, and what not? I should think then, that if they dislike our account, which is reckoned from the time of the conception of our Saviour, announced by the Angel to the blessed Virgin, they then should reckon from the first moneth following the Nativity of Christ, *h. e. January*, the beginning whereof is the Christian and Julian Epocha. But such direction is the ready way to teach them to do the quite contrary, the design of Hereticks having ever been to gain glory by a singularity of knowledge; and of these in particular to speak something which they understand not themselves, rather then be understood by others.

Sect. 3.

THe Epistle to the Reader thus dated and subscribed by six men, all as yet in communion together, they begin their Tractate with a specious title, which they call *Sober endeavours to prevent innocent bloud, and to stablish the Nation in the best of settlements*. But when

when their party ruled, wofull experience tells us, how cheap other mens bloud was to them, and how far they desired the best of settlements, when they strove against all government but an arbitrary one: And among all Governments which they dislike, that of Kings seems chiefly to stick upon their stomacks, because *The Nations of the World with their* KINGS [*not with their PROTECTORS and RUMPERS*] are said to *drink the wine of the fornication of that abominable* HARLOT; where, by HARLOT they would have only the Pope understood, whereas its *Dominatio Romana*, the Government or Rule of [not the Pope, but the Emperours] of *Rome*, as *Hugo Grotius*, and Dr. *Hammond* have observed: and indeed the Emperours at that time, whereunto this relates, did *rerum potiri*. If they will not trust *Hugo Grotius*, let them believe *Johannes Grossius* of *Geneva*, upon the *Apocalypse*: the Anagram of whose name is (as himself makes it) *Sis organon Jesu*: who speaks, though not the same thing, yet enough to prove what I pretend to: for expounding the thirteenth, *c.* saith, that two things are signified by the seven heads: 1. The mountains whereon the Woman is set. 2. So many heads and sorts of Governments successively. The five first of those Governments, *viz.* the Kings, the Consuls, the Dictators, the Decemvirs, and the Tribunes, were abolisht in the time of St. *John*; the sixth, *viz.* the Emperours, was then in vigour, and the seventh, *viz.* the Popes, was not as yet, being not made Soveraign at *Rome*: for St. *John* sayes, chap. 17. v. 10. That the one was, and the other was not yet come. The ten horns, sayes he, are ten Provinces depending on the Empire of *Rome*, that is to say, the more principal, *viz.* 1. *Italy*, 2. *Spaine*, 3. The *Gaules*. 4. *Almain*, 5. *Hungary* and *Bulgaria*, 6. *Greece*, 7. *Asia minor*, called at this day *Natolia*, 8. *Syria* and *Assyria*. 9. *Egypt*, 10. *Affrica*: and chap. 13. v. 18. *The number of the beast is the number of a man*: That is, sayes he, a number wherewith men serve themselves ordinarily. Now St. *John* writes to the Greek Churches, and in the Greek Language: But the Greeks (as also the Hebrews) are wont in numeration to serve themselves of Letters of the Alphabet.

This

This number then ſtands thus,

א	30	ל	200
α	1	ו	6
ן	300	מ	40
ε	5	נ	10
ι	10	י	10
ν	50	ת	400
ο	70		666
ς	200		
	666		

Hereunto it is objected, that (*Latinos*) is not written with (*ει*) but with a ſingle (*ι*) whereunto he anſwers, that this is a childiſh Objection, in as much as it is notoriouſly known, that the Greeks do often write the (*ι*) Latin, by (*ει*) and that the Latins themſelves pronounced (*ι*) by (*ει*) the which pronunciation (ſayes he, and that truly) is common and ordinary among the Engliſh at this day. It is true, that ſome among us do affect to pronounce (*ι*) everywhere, as Forreigners do, without any regard whether it be long or ſhort, *Ut ſupra communem hominum ſortem ſapere videantur*: but for mine own part, in forreign places, and among Forreigners, I have pronounced it as they do; not that it is better in it ſelf, but that I might be the better underſtood by them: as *Generation*, in *France*, I would pronounce *Jeneration*, in *Germany yeneratso*; *Regem*, in *France*, *Rejem*, in *Germany Reyem*, and ſo of a number of other words. But to return from my digreſſion, this being enough to prove the Harlot to be a Latin and of *Rome*, but not to be the Pope only.

To take it in their own ſenſe, they would have our King to be one of thoſe Kings; but they confute themſelves by their own words following, wherein they ſay, that *this Harlot ſitteth upon peoples, and multitudes, and nations, and tongues, and by her ſorceries deceives all nations, &c.* for how does this Harlot ſit upon our King and people, when we abjure all preheminences upon earth above the King, and the King acknowledges no Superiour but God? The Deceiver mentioned 2 *Theſ.* 2. they ſeem to make all one with this Harlot: But Dr. *Hammond* will have thereby *Simon Magus* to be underſtood. This *Simon Magus* was the Ring-leader of the *Gnoſticks*,

ſticks, he ſate in the Temple of God, called God by the Emperour *Claudius*, who cauſed a Statue to be erected by *Tiber*, between the two Bridges, with this Inſcription, *Simoni Deo ſancto*, to *Simon* the holy God; and he had all rites of divine worſhip performed to him by the *Samaritans*. Yea, thoſe that hold the Popes only to be Antichriſt, are driven to ſay, That they are ſo, as far only as they work by ſigns and lying wonders in the vertue and power of *Simon Magus*: and if they will have a dominion and rule joyned to it, then it muſt be ſo far forth as they in their actings reſemble that *Dominatio Romana*, or Roman Rule and Domination. And this is called Harlot, a female, for *Dominatio*, *virtus* and *potentia* are *Feminines*: And it is obſervable, that the *Caliphs* or *Saracenical* Popes [who veſted themſelves in all power ſpiritual and temporal] are of the Feminine Gender. Whoſe power, (as are and were moſt of the Eaſtern Governments) was Tyrannical, ſet up by *Mahomet*, who compiled his divelliſh doctrine, beginning his Empire about the ſame time that *Boniface* the third aſſumed his Antichriſtian Title beginning his Empire, there being but eleven years between them. Tyrannical Government and Governours are as Birds of prey; amongſt which ſort of Birds the female is ever the largeſt, boldeſt, and moſt moroſe: Inſomuch that a caſt of Sacres once ſet upon an Eagle, and having buffetted and wearied him a good, made him deſcend to the earth by the force of their blows: The Falconer proud hereof, bragged of it before Him of the *Ottomans*, who took *Conſtantinople*, who cauſed their necks to be wrung off, for enterprizing upon their King; Which may very fitly be applyed to the men of this Generation, who may juſtly be called Sacres [*Quaſi quodvis Sacrum aucupantes, imo Sacram Majeſtatem debellantes*] who not contented to prey upon the perſons and eſtates of other of their fellow Subjects, ſeize upon Majeſty it ſelf, accounting themſelves the only (*Sacri*) Saints which ought to poſſeſs the Earth upon the account of Grace, as the Pope and his party does *in ordine ad ſpiritualia*; both of them fitly reſembling the madneſs of *Thraſilaus* (or, as ſome ſay, *Thraſimene*) the *Athenian*, who made account that all the ſhips which came into the Haven were his own, and would be very angry with thoſe that went about to reclaim him from ſo ſweet an errour: Theſe are like Mariners that ſail from the ſame Port contrary wayes in the world to make Proſelytes, but

meet together in the *Antipodes*. The Popes pretend to *Sanctitas* when in many things it is *mera fatuitas*, as his Holineſſe was ſometimes ſtiled by the Emperour in *Goldaſtus*: ſo the men of this generation pretend to Holineſſe, when as the Devil ſends them ſtrong deluſions to believe a lye: and 'twere happy for ſome of them, did they all but believe it, who are as like their fathers, *Stork*, *Stubner*, and *Muntzer*, as one egg is like another. This *Nicholas Stork*, and *Mark Stubner* born in *Germany*, did like *Simon Magus*, endeavour by divers artifices to gain upon the unwary multitude. This, by learning and a certain *acumen* in expounding of Scriptures, the other ignorant of letters, by popular eloquence, *Enthuſiaſmis*, and fame of ſecret conference with God. Both theſe, with their great pomp and cunning no man knows what became of. Nevertheleſſe the third of them, *viz. Muntzer*, failed not to make the higheſt improvement of the fruit of this new Goſpel, imprinted in the minds of the people by *Stubner* and *Stork*. The *Fanaticks* took occaſion of dividing themſelves into parts, and of renting the Church from *Luther*'s book of Chriſtian Liberty, firſt ſet forth in 1520. Wherein they reading that a Chriſtian man was Lord of all things, and ſubject to no man, theſe words were wreſted to a wrong ſenſe by men impatient of their own and others quiet: and thereupon firſt in private and obſcure Cottages, next in open and eminent places, the cruel government of Kings, their pillaging of their Subjects was objected in the preſence of the People. Liberty acquired to all under the Kingdom of Jeſus Chriſt, was boaſted of: complaints were made not onely of the tyranny of the Biſhop of *Rome*, but of ſmaller matters tolerated by the firſt reformers of the Church. And by this means the two pillars of publick order were weakened, *viz.* the dignity of the Magiſtracy, and the reverence and reſpect of the miniſtry, and the authority of both. Hereupon thoughts were had, and endeavours uſed for the ſetting up of a New and more perfect Church, governed by a new kinde of Policy, and of initiating it's Diſciples by a new Baptiſm. And leaſt that the reſpect had to their former Baptiſm ſhould hinder it, they declaimed againſt Infant-Baptiſm as vain and unlawful, as being given to ſuch as were not capable, pretending that this Sacrament was not to be adminiſtred to any but men of full age, and ſuch as were at their own diſpoſal. And that this upſtart Church might take the deeper root, theſe new

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Doctors pretended a practice of godlineſſe in themſelves, and endeavoured to inculcate the ſame into others. Hence the ordinary themes of their private and publick meetings were, that ſin was to be had in deteſtation, the fleſh to be kept under, and the Spirit ſtirred up duties of charity to be practiſed, the Croſſe of our Lord to be born, faſtings were often to be held, mean garments and moderate diet to be uſed, the dreſſe of the whole body to be compoſed rather unto neglect then elegancy, and that few words were to be uſed. It is a wonder to ſee how far by this juggling the common enemy of mankinde transforming himſelf into an angel of light, promoted his own kingdom, and how obnoxious theſe new Goſpellers rendred even good men by this feigned ſcheme and form of godlineſſe.

Theſe new Doctors, *viz. Muntzer* and his companions, little moved by the exhortations or invectives of *Luther*, or the threatnings of the civil Magiſtrate, tumult the more for them, complaining that *Luther* and others ἰμυλίμοι ſavoured of nought but carnal things, ſaying, that they had onely broken off ſome boughs of *Antichriſtianiſm*, leaving the tree and root entire; which, as it ought, they would have to be cut up. And when they found no ſhelter for their errours in the word of God, they fly to new arts of defending themſelves and their errours, they brag of *Enthuſiaſms* and ſecret inſpirations, inculcating into the people, that man was to live by every word that proceedeth out of the mouth of God, and that therefore we are not to ſearch after wiſdome in books onely, and writings, but that we ſhould give diligence according to the preſcript of the Apoſtle, that all prophecy. Hence every *Fiſhmonger* almoſt brag'd of the ſpirit, feigned revelations, invented *Enthuſiaſms*, after the example of *Stork* and *Muntzer*, opened the pulpits to Coblers and Cummin ſellers, and whatſoever the ſpirit of errour dictated to any of them, they obtruded upon others for the word of God, though beſides or againſt the written Word. A wide gap being thus opened to *Enthuſiaſms*, any opinions were obtruded upon the ignorant and itching-ear'd people, as namely that no Oaths were obligatory under the Goſpel, they every where preached ſedition, and the ſeditious became armed againſt their Princes, inſomuch that the moſt flouriſhing Provinces were hereby deſtroyed, and died in bloud. *Muntzer* he muſt be their *Gideon*, who bore this

inſcription in his Banners, namely, *Thomas Muntzer and the ſword of Gideon.* Theſe things and many more may be read in *Spanhemius de Origine progreſſu, ſectis, nominibus, & dogmatibus Anabaptiſtarum*, and in the Commentaries of *Sleiden*. It does almoſt *ſuperare Annalium fidem*, for a man would ſcarce believe what outrages have been committed in *Weſtphalia*, by *John* of *Leyden*, *Matthew*, and *Knipperdoling*: whereof this laſt was ſo hardened in his wickedneſſe, that he endured three pinches of a red hot pair of tongs, before he implored the mercy of God; which amongſt other things [whereof ſome are formerly related] are recorded by the ſaid *Sleiden* in the fifth and tenth book of his Commentaries, from whence this *Story* was of purpoſe tranſlated into *Engliſh*, *anno* 1642. *as a warning piece to* England, *eſpecially for* London, againſt thoſe things, which, by woful experience, we have found to have come to paſſe, and whether they would have proceeded [had not God in mercy turned the ſtream] might eaſily be foreſeen. If this be not the ſpirit of *Antichriſt*; [that pretends to be ſo much for Chriſt, and yet ſo much againſt him, as the very word ἀντιχριστὸς implies] I know not what is. If this be the very poiſon, in a cup of gold [whereof theſe men ſpeak] what is? If this be not to make men drunk with the wine of Abomination [which they talk of] what is? If they will have it to be underſtood without a figure of a material cup of gold, even this is as truly verified of the men of this generation as of any, inaſmuch as this is called a cup of Abomination, in reference to ſome Abomination committed in, with, or upon ſome cups of gold, and particularly that of *Belſhazzar*'s impious feaſt, *Dan.* 5. when the golden veſſels which were taken out of the Temple of the houſe of God, which was at *Hieruſalem*, were brought, and the King and his Princes, his wives and his concubines drank in them. And have not the men of this generation done as much in ſpoiling Churches of their ornaments, of their Chalices, of their Treaſures, and they, their wives and concubines have drunk in them to their own Gods, *viz.* their covetouſneſſe, their ambition and carnal pleaſures, deriding their conſecration as ſuperſtitious, and conſequently accounting that God a Devil to whom they were ſet apart? The onely pretence they have for this their ſacriledge is, That *Muſick, Veſtments, Biſhops, Ceremonies and Churches have not any footſtep in the New Teſtament*; whereby they diſcover

ver themselves to be the most rigid sort of the *Anabaptists*: As do these men, so did the *Servians* and *Cerdonians*, as St. *Austin de Haresibus ad quod vult Deum*, testifies. I must therefore encounter them within Lists of their own setting, I mean the new Testament, or not at all.

Sect. 4.

FIrst then for Musick: Where do they find it forbidden in the new Testament? Nay, are we not exhorted to sing in the new Testament? *viz*, *James* 5. 13. Did not the Disciples of Christ sing an Hymn or Psalm after the receiving of the Sacrament? *Mat.* 26. 30 and *Mark* 14. 26. Does not St. *Paul* exhort his *Ephesians* to *speak* unto themselves in Psalms, and Hymns, and spiritual Songs, singing and making melody in their hearts unto God? *Ephes.* 5. 19. And does not the same Apostle advise his *Colossians* to *teach* and *admonish* one another in *Psalms*, and *Hymns*? &c. *Colos.* 3. 16. And whether these Psalms, and Hymns and spiritual Songs be different, as *Grotius* notes, or the same things, as others contend, they cannot be sung without *musick*; and this *speaking*, *teaching*, and *admonition*, which are the subjects of these Psalms, and Hymns, and spiritual Songs, are an evidence that we may, nay [if the Apostles exhortation be of any force with us] we must sing out all things that tend to edification at times convenient. The whole Book of the Psalms is a confutation of the Adversaries to this truth, in as much as it being the very pith and marrow of the whole Bible, contains doctrine, admonition, blessing, cursing, prophecying, history, prayer, holy enquiries, all wayes of edification and consolation: yet these were not only appointed to be sung, but were adapted to Organs, Virginals, Viols, and other sorts of Artificial Instruments, both (χρουσιν and κρουμασιν) stringed and wind, *Psal.* 4. and *Psal* 5. *in titulis*.

But to improve their Objection for them, *Where do we find Organs and Chromatick Musick to be any more then types and shadows of things to come?*

Where-

Whereunto I answer, That it cannot be proved by any man that Organs and Chromatick Musick are any more types and shadows of things to come under the Gospel, then other vocal Musick is; or give, not grant, that they had been ceremonial, they may nevertheless now be used in another acceptation, *viz.* as helps of lifting up of our hearts unto God, the better fitting them for hearing and divine meditation: Neither did God, sayes *Calvin* upon the 150. *Psalm*, without cause heretofore under the Law, require the multiplicity of Musick, that he might draw the minds of his people from vain and wicked delights [whereunto men are too much addicted] to a holy and advantageous gladness; and yet all this was too little, which gave occasion to the Prophet, *Amos* 6. 5. to say, *Woe be unto those that sing to the sound of the viol, and invent instruments of musick, like David.* Not that *David* was the first inventor of those Instruments [for it was *Jubal* the son of *Lamech*, *Gen.* 4.] but that they studied all incitements to luxury, defending their fault by the example of *David*: as if *David* had used Musical Instruments as provocations to luxury, and not as incitements to piety. Who then can deny, that it is lawful for us to use the same sorts of Musick, since the use thereof is directed to the same ends, and those not typical but moral? Under the Law there was a double use of killing of Beasts, the one as a sacrifice, the other as a sustenance: the taking of it away as a sacrifice, does not abolish the use thereof as a sustenance. The like may be said of any Musick [giving, not granting it to have been ceremonial and typical] that though it might be then typical of things to come, yet the use of it at present is tropical, *i. e.* for the rectifying of disorders, and for the raising up of our hearts to a holy and heavenly exultation, and drawing our minds from prophane and idle songs, in use at meretricious meetings.

Those that deny the use of musical Instruments under the New Testament, will have them nevertheless to be *types of praises*: by which nice distinction they are driven to confess that they are something that is not ceremonial. Their deceit they would have lye under the ambiguity of the word Type: For 1. it is taken for a material print or impression, made by nails or otherwise, as *John* 20. 21. and such types they cannot be. 2. For the sum of an Epistle, or the like, as *Acts* 23. 25. and such they cannot be.

3. For

3. For a ſhadow or adumbration of a thing or perſon to come; and this by their own confeſſion, or rather affirmation, they are not: for this were to make them ceremonies, which they will have to be contradiſtinguiſhed from types. 4. For a form of doctrine, *Rom.* 6. but Organs, *&c.* and Voices are not forms of doctrine. 5. For an Image or Statue, *Acts* 7. 43. and this they cannot be neither, theſe being the work of Painters and Engravers. 6. For examples to be feared, 1 *Cor.* 10. 6. but theſe they cannot be, there being no judgement in all the Scripture inflicted upon any that uſed ſinging or muſical Inſtruments, no, nor threatned againſt them, unleſs ſuch as abuſed them to luxury. 7. For a ſamplar to be followed, *Phil.* 3. 17. and as it were a copy given to be taken out by others. And ſuch Types they are, (being propoſed to us to be imitated under the Goſpel) and no other, as has been proved by us, and confeſſed by themſelves.

Sect. 5.

AS for Veſtments, the ſame may be ſaid of theſe as of Muſick. That though under the Law they were typical of things to come under the Goſpel, yet under the New Teſtament they are not ſo, but meer diſtinctions of perſons ſerving, and of ſervices to be performed; which we learn not from the Law of *Moſes* alone, but from that of Nature too. The Sacrificers among the Heathen had their *Infulaes*, h. e. *Sacerdotales vittae*. The *Druides* performed no ſacred ſervices without the leaves of Oak: and not only the Germans, but the Greeks, adorned their Altars with green leaves of Oak. In the Rites performed to *Ceres*, they were crowned with Oak; in thoſe to *Apollo* with Bayes; in thoſe to *Hercules* with Poplar; in thoſe to *Bacchus* with Myrtle. The Victims and Veſſels were likewiſe crowned: *Sched. de Dii Germ. c.* 1. In all which was a decency intended, agreeable to the work they were about. It is very obvious how full the New Teſtament is of declamations againſt the abominable practices of the Heathen: yet let theſe men tell me where in all the Epiſtles of the Apoſtles theſe, or the like Ceremonies were reprehended? I know ſome would have me ſay, as *Pliny* does, namely, that the *Druides* ſacrificed in white gar-

garments, that they might thence infer our Surplices to be a Ceremony derived from Heathens, and abused to superstition: And was not the Oak abused by the *Druides* to superstition, being had in so great veneration among them? And yet our late Reformers gave order, [which was universally observed accordingly] for the Acorn, the fruit of the Oak, to be set upon the top of their Maces and Crowns, and that instead of the Cross, which had never been abused by the Heathen, who had it in detestation, as a figure most unlike that which is best pleasing to him they worshipped, *i.e.* the Devil. Which thing so done by them was nevertheless of happy presage to us, *viz.* That the tree which bore such fruit should [like that in the Plains of *Mamre*] serve for the shelter of our earthly Angel, King *Charles*, from the heat and fury of Rebellion, which was then in the very Noon; until the Cross reassumed its place again upon the top of his Crown. So unlucky are contentious spirits many times, that they confute themselves by going about to condemn others? Oh but these men accounting themselves the only Saints and Servants of the most high God, any thing they wear or do must be sanctified to them: For *to the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure.* And if so, then they must prove, that our Church consisteth of unbelievers; that it teaches and practises the uncleanness and other abominations of the Heathen, so often noted by the Apostles; yea our very worship of God to be unclean and abominable, before they can conclude our Ceremonies to be unclean and unlawful. But whilest we maintain the worship of the true God, and give up our selves to be ordered by his Laws, we are pure, and consequently to us all things are pure, *Tit.* 1. 15. a thing which cannot be said of them, whilest they would have any error in doctrine or worship, yea blasphemy it self to passe unpunished, which is the whole drift of this their *Sions groans*: Wherefore *desinant maledicere, malefacta ne noscant sua.* Let them look into themselves, and their own practises, and they will find little reason to think themselves in Heaven, much less to pull up the ladder after them, as if none were worthy to follow. St. *Paul* pleads not for this decency only, but for order two, 1 *Cor.* 14. which doubtless was used also among these Sacrificers. And therefore, as well for the expediency of the thing in it self, as the avoiding of the imputation of rudeness and confusion, wherewith the Grecians here

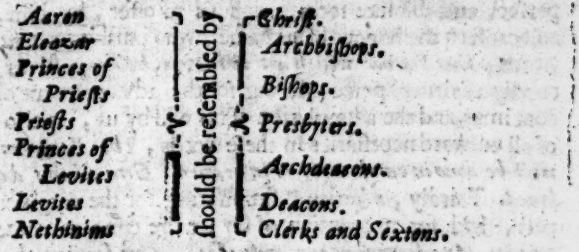
were

were apt to load them: the Apoſtle concludes the Chapter with this Canon, *Let all things be done decently, and in order*; ſince therefore they can prove nothing but decency, order, and uſefulneſs in ſuch ceremonies as we uſe, what they ſay againſt them muſt go for nothing, and prevail as little with us, as a *Rationale* would with them. Which ſhould I produce whereby to give an account of particularities, it would not make me juſtly liable to the *diſcerimen* of *Beze* [in his Epiſtle to the Prince of *Conde*, put before his Tranſlation of the New Teſtament] caſt upon thoſe, who as he ſaies, *collabentibus adhuc fundamentis de inſtaurando faſtigio laborarunt*.

Sect. 6.

AS for Biſhops, there are ſome we read of in the Scripture, who had the appellation to be called Biſhops, but were not diſtinguiſhed into a ſuperiour order above others. Others were both called ſo, and diſtinguiſhed into an order ſuperiour unto others; and theſe are the Biſhops here meant by us. Such were *Timothy* and *Titus*, as we learn from the ſeveral Epiſtles written unto them by St. *Paul*. Such were the ſeven Angels of the ſeven Churches of *Aſia* in the *Revelation*, in the judgement of Dr. *Reynolds* in his conference with *Hart*, in the end of the third, and the beginning of the fifth Diviſion: and in the judgement of the Archbiſhop of *Armagh*, of the Original of Biſhops and Metropolitans, both printed together. Thoſe who by theſe Angels would have the Churches to be meant, do manifeſtly contradict the Scripture. For, ſaies Chriſt there, *the Candleſticks are the Churches, and the ſtars are the ſeven Angels of the Churches*. I wonder therefore, ſaies *Grotius*, what ſpirit of contradiction carries men away, that they dare confound things which the Spirit of God ſo manifeſtly diſtinguiſheth. *de Imp. ſum. not. circa ſacra, c.* 11. And I more wonder that theſe men ſhould ſay that there is *not one word for them in the New Teſtament, or that they ſhould be ſet up by us as Antitypes of the high Prieſts under the Law.* No, Chriſt is onely that. Nevertheleſſe in regard of the diſtinction, which was an Eccleſiaſtical thing among the *Jewes*; I ſay that the Biſhops do reſemble the High Prieſts, and the inferiour Clergy the

other Priests. For there were in this respect many High Priests at once, of whom we read many to have been assembled together, *Mark* 14. 1. every one of which was *summus sacerdos istius Classis*, the High, or chief Priest of that Rank. These ranks had their several courses: & *Zachary* was of one of these courses, *viz.* of that of *Abia*, *Luc.* 1. 5. not all these, but one only was typical, shadowing forth Jesus Christ unto them. And even in this High Priest there was something besides the representation, as is plain by St. *Paul*, who yielded his obedience to the High Priest as governour of the people, *Acts* 23. 5. and that after the Type was expired, which had been unlawfull, had there not been somewhat remaining in him besides the figure. *Eleazar* in *Aaron*'s life-time was *Princeps Principum*; or *Prælatus Prælatorum*, *Num.* 3. 32. and yet not reputed a Type of Christ; and 2 *Chron.* 35. 8. we read of three at once, one onely whereof was the High Priest which was the Type of Christ, the rest were not so; yet by reason of their dignity paramount to others, might resemble Archbishops themselves. And the other forementioned High Priests in regard of the place they held above the rest of their Classe, are in a sort resembled by our Bishops. And that this may not seem strange to any, 'tis a matter obvious to our observation that scarcely any Ordinance or Order under the New Testament, can be named, which is not derived from others under the Old, by some kind of resemblance intended between them. Imposition of hands by the Apostles was taken up in imitation of that practised under the Old Testament for the designation of successors; as *Moses* used it towards *Josuah*, *Num.* 27. 18, 20. That the whole frame of Church Government answers to the like order and distinction of persons and offices in the Old Testament is evidenced by the learned Bishop of *Winton* in a scheme to that purpose thus drawn, *viz.*



And hereunto he is led by the opinion of the ancient fathers, who seem to be of the same mind, *viz.* that the same form should serve both: so is St. *Cyprian*, so St. *Hierome*, St. *Leo* and *Rabanus de vita clericor.* *The Government of the Church of the Old Testament*, saies the Archbishop of *Armagh*, *was committed to Priests and Levites, unto whom the ministers of the New Testament do now succeed in like sort as our Lords day hath done unto their Sabbath.* So he, in his Original of Episcopacy: and if it were reasonable for Christians to take the *Jewes* for their pattern in drawing their scheme of Church government; much more is it for modern Christians to follow the ancient, a thing which our Church has done in her reformation, which has retained all things of ancient usage in the Church of *Rome*, lest men should be scandalized at us, whilest we seemed to set up a new Religion, instead of reforming the Old. The very Lords Prayer hath much of conformity, not only to the forms used by the *Jewes*, as others have observed; but also as it seems to me, to the very design of the *sacrifices* of the Law, which are all reducible to three kinds. The first was the whole burnt-offering to God, as absolute Lord of Heaven & Earth, and as one to whom belongeth honour from us, should he never bestow any special favour upon us. The second was the peace-offering, whereby to obtain at his gracious hands all those blessings and the degrees thereof, whereof men stand in need, whether publick or private; as also to expresse a thankfulnesse for all blessings, and for all those gracious returns he makes to the prayers of his people from time to time, or at any time. The third was the sin-offering for the expiation of all or any transgressions of his holy and divine commandments, and for livin

health of ſoul. In conformity whereunto our Saviour hath in that perfect and abſolute form taught us to offer, by him, a ſpiritual holocauſt to the honour of his name, who inhabits eternity, in theſe words, *Our Father which art in heaven, hallowed be thy name.* Secondly a ſpiritual peace-offering for the advancement of his Kingdom in us, and the adimpletion of his will by us, as alſo for a ſupply of all outward neceſſaries in theſe words, *Thy Kingdom come, thy will be done in earth as it is in heaven, Give us this day our dayly bread.* Thirdly, a ſpiritual ſin-offering for the forgiveneſſe of ſins paſt, and for prevention of ſin for the time to come, in theſe words. *And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us; and lead us not into temptation, but deliver us from evil.* And theſe not without a doxology, as a ſpiritual *Libamen* or meat-offering, [without which no burnt-offering was to be made under the Law] in theſe words; *For thine is the Kingdom, the power, and the glory, for ever and ever. Amen.* And ſo having not only proved the order and diſtinctions of *Eccleſiaſticks* under the New Teſtament, but alſo the firſt Liturgy [ſo the Lords Prayer is proved to be by *Caſſander in Liturgicis ex Dionyſio*, and ſtands undeniably true] to be inſtituted in reſemblance of the like under the Old Teſtament, I come now to prove the *juriſdiction* that they have one over another, and over the reſt of the Church: wherein two things are to be conſidered in relation to our Biſhops, *viz.* 1. Their power. 2. The diſtribution of this power. As for the firſt. Their power is ſo connatural, that the chief Judge in *Areopagus* was a Prieſt, hence *Coben* in *Hebrew* was a common name to Magiſtrates and to Prieſts, *Gen. 41. 45. Potipherah was Prieſt, i.e. Prince of On.* The *Druides* among the *Galls* were of the nobleſt ſtock of kindred: they were ſo in *Epirus* and *Cappadocia*, it was uſual as well among the *Grecians* as *Romans* for Kings to be Prieſts, and as *Schedius de Dis Germ* notes out of *Feneſtella*, the Prieſt was never made a diſtinct perſon from the civil Magiſtrate till the expulſion of Kings out of *Rome*: and that this power ſo challenged by the voice of Nature in the Heathen themſelves, is warranted by the Scriptures of the New Teſtament, I ſhall have occaſion to ſhew anon, in anſwer to their objections againſt it. Mean while I ſhall prove the ſecond thing conſiderable, *viz.* The diſtribution of their power. And this is diſtributed according to the diſtribution of the civil

civil power, the Bishop residing in the City or chief place, all the Clergy of inferiour places within his Dioces are subject to him as he is to the Archbishop: which is answerable to what the Apostles at first did practise in the very beginning of Christianity, and was followed by after times, as is observed by Dr. *Hammond* out of *Acts* 14. and 15. *cc.* and made good against the Animadversions on the Dissertations touching *Ignatius's* Epistles, c. 7. *sect.* 6. His words are these. *According to the image of the civil government among the Jews, and the like again in their Temple* [forementioned] *the Apostles appeared to have disposed of Churches every where, and in all their plantations to have constituted a subordination and dependance of the Churches in the inferiour cities, to those in the chief or metropolis.* An example of this we have in the story of the *Acts*, concerning *Syria* and *Cilicia*, and the several Cities thereof; in relation to *Antioch* the Metropolis. For when the Question, *Acts* 15. 2. was referred and brought to *Jerusalem* from the Church peculiarly of *Antioch*, *cc.* 14. 26. and 15. 3. and the Decree of the Council return'd to them by whom the Question was proposed, *h. e.* to the Church at *Antioch*, *ver.* 22. yet in the Epistle wherein the Decree was contained, we find the Brethren through *Syria* and *Cilicia*, *i. e.* all the Christians of that Province to be expressed and joyned with those of *Antioch*, *ver.* 23. And after when that Decreeal Epistle was delivered to the Church of *Antioch*, *ver.* 30. *Paul* and *Silas* went over *Syria* and *Cilicia*, *ver.* 41. and 42. and as they went, they delivered to every City the Decrees of the Council, *c.* 16. *v.* 4. which is an evidence that the churches of those cities related either immediately to *Antioch*, or, as *Antioch* it self did, to *Jerusalem*, and were in subordination to it as to the principal *Metropolis* of so wide a Province, according to that of *Philo*, that *Jerusalem* was in his time, the *Metropolis*, not of *Judea* alone, but of many other regions, in respect of the Colonies, which it sent out of the *Jews* that dwelt in them, naming *Syria* and *Cilicia* and divers others, thus for the learned Doctor.

The same is proved out of *Rev.* 1. 14. *John to the seven Churches in Asia*, where St. *John* directing his letters unto them thus indefinitely without any mention of their particular names, he cannot by common intendment be conceived to have understood any other thereby, but such as by some degree of eminency were distinguisha-

ble from all the reſt of the churches that were in *Aſia*, and in ſome ſort did comprehend all the reſt under them; for taking *Aſia* here in the moſt ſtrict ſenſe, for the *Lydian*, or [as the Imperial conſtitutions call it] the Proconſular *Aſia*: it is not to be imagined that after ſo long pains taken by the Apoſtles and their diſciples therein there ſhould be found no more then ſeven churches, eſpecially ſince St. *Luke* [*Act.* 19. 10, 20.] teſtifies that *all they which dwelt in Aſia, heard the word of the Lord Jeſus, both Jews and Greeks, ſo mightily grew the word of the Lord and prevailed.* And in particular among the Epiſtles of *Ignatius*, there is one directed to the church in *Trallis*, another to the church in *Magneſia*: and both theſe were ſubject to the Metropolitane of *Epheſus*. See the Archbiſhop of *Armagh*, as above quoted. And for theſe reaſons, as alſo for their eminence in learning and wiſdom, have all Chriſtian Kings of this Realm ever conſulted with them, in the eſtabliſhment of Laws. We read in *Lambert's* ἀρχαιονομία, and Mr. *Selden's* Titles of honour, That the Laws of *Ina* King of the *Weſt-Saxons*, were made by the perſwaſion and appointment of his father *Cenredus*, and of *Hedda* and *Erkenwald*, Biſhops, with Senatours, Elders and wiſe men of the people, in a frequent aſſembly of the ſervants of God; which was between the years 712. and 727. The Laws of *Alured* the firſt founder of this Monarchy, were made by his authority, as thoſe of *Ina* had been by his; but *ex conſilio ſapientum* by the advice of the wiſe, which muſt include the Biſhops. 1. Becauſe his Laws were grounded on *Moſes* his Laws. 2. Becauſe nor theſe, nor thoſe of *Ina* did reach to life, except in caſe of Treaſon againſt King or Maſter. 3. Becauſe he hereby allotted much of the Kingdom to *Gothurn*, on condition of *Guthurn's* becoming Chriſtian. All which are things well beſeeming the judgments of Biſhops, and are (eſpecially the firſt) arguments ſufficient to convince ſome of Errour that contend our Laws to have had their Original out of the twelve Tables. This was *anno* 871. about 840. years ſince. The Laws of *Ethelſtan*, *anno* 924. were made by the prudent counſel of *Vlfhelme* Archbiſhop, and the reſt of the Biſhops, &c. wherein an eſtimate was made of all orders of men that then were, or rather a declaration of the Common Law in that point. As firſt, The King was eſteemed at 30000. *Thrymſa's*, *i.e.* ſo many times three ſhillings; an Archbiſhop at 15000. *Thrymſa's*; a Biſhop or Senatour at 8000. *Thrymſa's*;

General of an army at 4000. one initiated in holy orders, or a *Thumi i. e.* a Noble man at 2000, whereby it appears that an Archbishop was double to any subject of the Kingdom besides; and a Bishop equal to the greatest Lord in the Land, and every Priest as good as the best Noble man under the degree of a Senatour; so far are any of these orders from arrogating, that they have lost much of that ancient honour, which belonged unto them by the Common Law of this Nation. King *Edmund* called together a frequent assembly of Ecclesiasticks and Laicks; where *Oda* and *Woolstan* Archbishop were present, with very many other Bishops, for the sanction of Laws. So did King *Eldred anno* 948. as *Ingolphus* testifies. So *Edgar* and *Canutus* establisht Laws by the advice of the wise. So did *William* the Conquerour with the concurrence of his Princes, whereof the Archbishops must be a part; since which time no Acts of Parliament are made without the Lords Spiritual.

And that these things were allowed to the Priests under the Old Testament no man will deny, the proofs therein being so frequent & pregnant. But our adversaries here call for proofs out of the New, whereunto I have & shall answer hereafter in its due time & place, contenting my self at present with the Exposition of that one text of *Mat.* 19. 28. *Ye which have followed me, in the regeneration when the Son of man shall sit upon the Throne of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel.* This was spoken to the twelve Apostles which were Clergy men, and the Predecessors of all Bishops; where note that the *comma* should be put immediately after *Me*; and *in the regeneration* referred to the *Son of man sitting on the Throne of his glory*, which was immediately after the descent of the holy Ghost, a time κατ' ἐξοχὴν, and by way of eminence call'd the Regeneration, because then were the gifts of ministration and sanctification more abundantly powred forth then ever they had been before; the immediate end whereof was *Regeneration* or *Renovation*: Then did every Apostle besides his general commission, take upon him his particular Episcopacy; where he sate and judged, that is, governed the Church, signified here by the twelve Tribes of *Israel*, under which notion the Jewish Church had been comprehended. And if it were understood of their being assessors to Christ in the last judgement, surely then I might use the argument of St. *Paul*, which concludes a *fortiori*, 1 Cor. 6. 3. *Know*

ye

ye, not that we shall judge the Angels? how much more things that pertain to this life? where, under the pronoun *We*, he includes himself and all the Apostles; In whose absence he would have them rather end all differences (which at any time might happen) by compromise, then appeal to Heathenish tribunals, from whence they were like to reap nothing but scandal to Religion, and injustice to themselves, by reason of the corruption of the Courts, according to that of the Epigrammatist *ad Sextum.*

Et Judex petit, & petit Patronus;
Solvas, consto, Sexte, Creditori.

The Judge does ask a *bribe*, thy Advocate a *fee*:
Pay then thy Creditour, better pay *one* then *three*.

And so having done with Bishops, come we now to Churches.

Sect. 7.

It is very true, that where two or three are gathered together in the name of Christ, there is he in the midst of them: which was a singular consolation to the Disciples of Christ, that though they were driven to corners and deserts, and were fain to wander in desolate places, being hated by all men for Christs sake, yet how does this forbid publick meetings, and at publick places, when time and opportunity presents it self? The people of God may pray in [*Crypts*] caves, in time of persecution, therefore they must do so in time of freedom, when all the world is become Christians, is there any Logick in this? no, no more then would be in this kind of argument. *For the present necessity it is not good for a man to touch a woman.* Therefore when the necessity is over no man may marry. This follows not, but the clear contrary rather. And to make further proof hereof by Scripture of the New Testament, it is obvious to our observation that the people of God had not only their *Synagoga's* and National Conventions, but other houses of prayer erected, and called Synagogues, who being converted to the faith by the

the preaching of the Apoſtles, the Synagogues were made particular Churches: for *Gal.*1.13. Saint *Paul* teſtifies of himſelf, that he *perſecuted the Church of God.* Now where was this Church of God? it was in Synagogues, *Act.* 22. 19. *I impriſoned*, ſaies he, *and beat in every Synagogue them that believed on thee*: from whence I obſerve two things, 1. That the example of Chriſtians here, does reach us that its lawfull to ſerve God in Temples made with hands, though he be not, nor ever was confined to them. 2. That it is as lawfull that this be done, though in places abuſed to falſe doctrine and ſuperſtition, as theſe Synagogues, yea their places of National convention were, and that by Phariſees, Sadduces, and other Sects, yea generally by all the *Jews* before their converſion to the faith. And what is teſtified here, of Jewiſh *Synedria's* and Synagogues, is true of Heathen temples, namely, that it is lawfull to dedicate them to Gods worſhip, *Act.* 17. when St. *Paul found* at *Athens*, *an altar dedicated to the unknown God*, he went not about to preach down their altar, but to preach up Jeſus and the reſurrection upon it, leaſt he ſhould ſeem to be *a ſetter forth of ſtrange Gods*, as indeed he did to ſome nevertheleſs. Nay, a third thing may be hence obſerved, namely, that as theſe Synagogues were ſubordinate to the *Synedria's* or National Aſſemblies, it follows that divers parochials may be ſubordinate to the *Synedrium* of the Cathedral, and the Cathedral to a Provincial or National Convention. And thus much for the lawfulneſs of Churches. Now for the convenience of them. They are convenient, 1. for their capacity; the Cathedrals being large enough to contain the Biſhop with the Dean and Chapter, the ſtanding *Synede* of the Dioceſs, beſides the confluence of the whole City and Dioceſs upon all occaſions. The parochial Churches are leſſer, yet of capacity enough to contain a pariſh. 2. they are convenient for their ſituation, 1. in reſpect of the Dioceſs [if Cathedrals] they being in ſome eminent place thereof, 2. in reſpect of the pariſh [if parochials] they being as near as may be to the middle thereof, 3. in reſpect of the whole world, in as much as they look towards the *Eaſt*, which the ancient Chriſtians turned to in their adoration, as is teſtified by *Tertullian in Apologet. c.* 16. and by *Dionyſius* the *Areop. in cæleſt. Hierarchia, c.* 11. quite contrary to the Temple of *Hieruſalem*, whoſe Holy of Holies or upper end was *Weſtward.* Indeed the Church

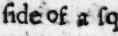
built by Cardinal *Richelieu*, at *Richelieu*, a town of his own building too, hath its Choir *Westward*, and its entrance in at the *East* end thereof, which was so appointed by him, I suppose, least otherwise it might spoil the fashion of his town, a respect being had unto the model according to which it was to be built, and not out of an opinion of the indifferency of situation; for albeit he were contented to turn his face sometimes *Westward* in his adoration when living; yet being dead he looks *Eastward* in the Chappel of his own building in the Colledge of *Sorbon* where he lyes buried. What was done by the said Church at *Richelieu*, was intended by that in *Covent-Garden*, but it was not permitted to be consecrated till the said design was altered, which was done *Bonis avibus* too; for *Covent-garden* continues a flourishing part of *London* suburbs, whereas *Richelieu* hath nothing in it of the aim of the said Founder, [which was to make it a University for the study and teaching of Philosophy in the *French* tongue] but is like a proud woman, that hangs all upon her back at once; for so is this empty of Students and riches, having nothing left to commend it besides the *superbe* name, set out with gay and uniform buildings, as if every house there were as a *Reflection* of the Cardinals magnifick Palace that stands by and would in time grow emulous of their mother tree, out of whose root they sprang. But to return, 4. Our Churches are convenient for situation in respect of their parts within themselves, having an upper end and a lower; this for the font to initiate and give first entrance into the Church by Baptism; that, for the holy Table which is for a spiritual repast to [*adults*] persons of years, the middle for the *Catechumeni* to stand between, 5. in respect of the fabrick of the whole, they being like *naves inversæ*, ships whose Keel is towards heaven. They have also *ales* or wings in many places, which are nothing else but continuations of Vestries, built in resemblance to Cabins in Ships, and were therefore called *νηοβιστια*, *h. e.* not as a *pyxis* to keep the Host in, as the *Pontificians* contend for, but because they were as Cabins for the Masters of the ships to lodge in, derived from *νεως*, or *νηος thalamus*, and *βιος* to bear, as Bishop *Morton* learnedly observes against them. Some Cathedrals are built with a single Cross, representing that whereon our Saviour was crucified [for since *Constantine's* IN HOC VINCES, Churches have not only been

been so built in some places, but the sails of ships have ever been furled up in manner of a Crucifix] some are built with a double Crosse, the uppermost representing that whereon the title was written, *viz. I N R I* They had no way more suitable of enlarging such fabricks, where beauty or necessity required it. I might justifie the building of Churches in such figures as are most proper from that place of *Ezekiel* 9.4. *Go through the midst of the City, through the midst of* Hierusalem, *and set a mark upon the foreheads of them that sigh, &c.* and *vers.* 6. it is said, *slay utterly old and young, both maid and little children and women; but come not neer any man upon whom is the* mark, *and begin at my Sanctuary.* This *mark* in the original is *Tau*, and so translated in the Interl. Bibles, and the vulgar Latine by those that were no boys (as *some would make them) or something less for skill in Hebrew Grammar. Now this letter *Tau*, the last in the Hebrew Alphabet was written in the old *Samaritan* character, like a crosse, as is witnessed by St. *Hierome* upon the place, and that it was so upon the ancient coines they do not deny; and it is so both in the Alphabet of coines, and in the Alphabet of *Azarius* exhibited by *Vitalpandus* upon *Ezekiel*: all that they can say is, that those coines are *mala mex*, and a kind of counterfeit things; 'tis true, that 1000. counterfeits of Jewish coines, and of Romans together, &c. too have been made, which many do buy and furnish their closets withall; all which may be called *mala merx*: But what is this to the genuine pieces, from whence these counterfeits were taken: I must therefore send them to find better arguments to prove their pretensions, then yet they have brought to light, mean while rest in this opinion, *viz.* that in case we build any consecrated Temple, or make any holy sign, as that in Baptism is, the fittest figure is that of the Crosse: This letter *Tau* is the first letter of *Torah*, *b. e.* the Law whereby God would save the observers of his Laws from the common destruction, which is a figure of those that shall be freed from the condemnation of the world, being first marked by Christ our high Priest, signified thereby a man clothed in linnen with a Writers Inkhorn by his side, *v.* 2. 'tis true, that in our translation it is only [set a mark] or as it is in the margin, mark a mark: but why may not this mark be a crosse rather then any other, having these significations in it? neither can any other, I am sure, no better be given to it; nor yet

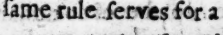
Viz. Dr. Owen in his Στολογράφια *l.* 4. *digres.* 2.

more natural: For, 1. It is a figure that is *primo cognitum* of all other, as consisting of the concourse of lines at right angles, which are the common measure of themselves and all other angles whatsoever; and let the Crosse be made never so irregularly, yet if the lines be streight, it will have four angles equal to four right ones. Secondly, contumous quantity being *divisibilis in semper divisibilia*, this cannot be done but in *partes equales*, & these equal parts cannot be set out so well as by a Crosse, whether it be in *plana* or in *cubo*, *sc.* in a plain *superficies*, or a *cubical* body, unto the first of which all *superficies*, unto the latter, all *solids* are to be reduced in measuration; as for example, in *oblong superficies* between the unequal sides.

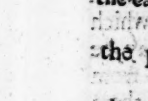
I find a mean proportional, this is the side of a square equal to the *superficies* given again in a triangular, between the *perpendicular*, and the half base: I find a mean proportional, this is the side of a square equal to the triangle given:



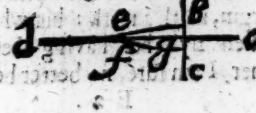
The same rule serves for a *rhomboides*



Thirdly, 'tis no marvel that *Tau* should be originally a Crosse, when so many letters in the Hebrew Alphabet [I speak not of those that follow the caprice of Scribes, or founders of fies] have their genesis from the parts of a Crosse,



viz. חטלח הרב other letters there be as יוין which seems to be as so many chips cut off it by the glance of the tool that hewed them; and of these letters all others seem to be compounded, as is obvious to our observation; other reasons might be given for the natural apprehension of the Crosse, but these shall suffice here to infer the probability of that mark to be the sign of the Crosse, and the fitness of building of Churches after the manner of a Crosse; Which if they would have demolished because built after the manner of a Crosse, they must pull down many Towns in *England*, which seem of design to be built after the manner of a Crosse, especially *Gloucester*, whose figure stands thus,



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a The Ailes gate, *b* the North gate, *c* the South gate, *d* the Weſt gate, *e* the Colledge & St. *Maries* pariſh Church, *f* the Caſtle, *g* the middle row. The Eaſt Weſt and South ſtreets make up a compleat Croſſe; the middle row *g* the Crucifix upon it, the Colledge, *&c.* *e* our Saviours mother and other Saints lamenting his condition, or rather their own; the Caſtle *f* the ſouldiers that brought to execution and derided him. And that theſe were the glory of this Nation, has been in effect confeſſed in the Pulpit by one of the eminenteſt Independents in the Nation, when he prayed God to preſerve the *Univerſities*, the only remaining glory, as he ſaid, of our Nation, the Cathedrals being then taken away: But what figure ſoever the Churches had been built in, they would have found matter of exception againſt them. Had they been round as thoſe of the *Hugunots* are, then they had been circles to conjure by, a figure beſt pleaſing to the Devil, as being moſt contrary to a Croſſe: A Croſſe then would have pleaſed them, which now they abhor as a matter of high ſuperſtition, but as the caſe ſtands, they ſeem to be pleaſed with Churches of the ſame figure as their Religion reſembles. *h. e.* a meere *Parabola*. I come now from the conveniency to the neceſſity of theſe Churches in ſome regards; for albeit before their conſecration they were in the power of thoſe that gave them, to give or not to give them to thoſe uſes; yet ſince that they are thereby given to God, and ſuch things God accepts for his own, it follows that *Quicunque alienaverit ſacrilegus erit*. He will rob not only a ſociety of men that live by and in them, but God alſo, as *Ananias* and *Saphira* did in another thing, but in the like caſe. But I have hinted from whence theſe exceptions ſprang at firſt, *viz.* from *Stork*, *Stubner*, and *Munizer*: And from the ſame beginning it is that their exceptions againſt learned men iſſues forth, when Coblers and Furriers are ſet up to preach in hog-houſes, and naſty places. And thoſe things before mentioned would never become a *ſtumbling block to the Gentiles*, as they pretend, as is evident by their crying up of their Goddeſs *Diana*, the magnificence of whoſe Temple allured the world to worſhip her; and had they had Temples dedicated to the true God of more magnificence then *Diana*'s was of, they would have cried as loud as they did of *Diana*, that *Great is the God of Heaven*; whereby it is evident that ſuch things may be outward motives of bringing men to the Church, and

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ſo of ſeeing and learning what is there taught and practiſed, which they would not have been allured to, by an aſſembly of men met together in a pigs-coat; nay it ſeems by the very argument of theſe men themſelves, that had the Jews beheld as magnifick Temples under Chriſtianity as they had in judaiſme, they would have become Chriſtians. But I ſhall believe neither the one, nor the other touching the Jews, till God takes away the vail drawn over their hearts. The wrath of God is not come on them for that, but for crucifying the *Lord of Glory*, and for imprecating his blood upon themſelves and theirs.

Sect. 8.

But, ſay they, *The bare rejection of truth, and imbracing of error is not all the evil that the Nations generally are engaged in by the Church of* Rome, *but for to compleat and fill up the meaſure of their iniquities*, like Nebuchadnezzar, *nothing leſs muſt be inflicted on the ſervants of the moſt high God*, *that cannot bow down to the golden image of their inventions*, *then the fiery furnace of perſecution*, *many times unto death it ſelf.* Whereunto I anſwer, firſt, That this is as clear as the Sun ſhines to be a ſcandal upon the good Laws of the Land, as if they were like thoſe of *Draco* the *Athenian*, of which it was ſaid that they were written in bloud, in as much as they puniſhed every offence alike, without ſuiting the penalty to the quality of the crime. Indeed this would quickly leave no criminals or no men in the Commonwealth, in caſe all offenders were ſubject to the ſame puniſhment how various ſoever their offences were, and that puniſhment were death. But I ſhall take the pains to ſhew that this very thing which they here impute to us, is applicable to themſelves. Thus then the Harlot in the *Revelation* is ſo called, becauſe it's a counterfeit of the woman, in the twelfth chapter thereof, that is the Church which is there deſcribed to have the Moon under her feet. She is not then the true woman, but a counterfeit, an image only. Now an image may conſiſt of different parts and matters as *Nebuchadnezzar* did, *Dan.* 2. and yet the ſame image ſtill: ſo does this Harlot conſiſt of ſeveral men of ſeveral Sects, of ſeveral principles, in ſeveral ages, and yet the ſame Harlot, the

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ſame Antichriſt ſtill, as long as the Devil works generally alike in them all, whereof the *Pope* makes one part, the *Anabaptiſt* another, other Sects [if this be not comprehenſive of all] others, and all this is done by dreams, as *Nebuchadnezzar*'s image was. And becauſe men will not fall down and worſhip their dreams for truths, notwithſtanding they comprehend not *Heterodoxiſms* only, but horrid blaſphemies againſt God and his Son Chriſt, and be deſtructive of the Ordinances of God, and witneſſes of the *Revelation*, they are mad, they ſend forth excommunications, they preach and practice rebellion, they ſay they fight for God, when they fight againſt the King Gods Vicegerent, that they are the ſervants of the moſt high God, when it is plain that the Devil carries them captive at his will, that they would have Chriſt reign over them, when the Devil reigns in them, that they defend our liberties when they carry us captive, that they maintain our proprieties when they plunder us, that it's done in faith, when it's without charity, that it is to vindicate the liberty of Religion and freedom of the Goſpel, when they make their own paſſion and intereſt the meaſure of it. Hereupon the beautiful feet of thoſe that ſhould be the meſſengers of peace, become ſwift to ſhed bloud, the hands that have been accuſtomed to handle the holy Sacraments appear like *Bellona*'s hands embrued in gore, the cloven tongues of the Spirit are turn'd into ſerpents tongues, *Triſidaſque linguas.* (*Sen. in Medea*) & dividing themſelves into three parts, their mouths that ſhould dictate the oracles of God, are like the mouth of a Leviathan, *Job* 41. 19. whoſe breath kindleth coals, and a flame goes out of it; that hair that ſhould be like that of the ancient of days, white as wool, to note the incorruption of truth, is ſpeckled like ſnakes, ravel'd into philtres, and rowled into treſſes like ſerpents. And could their ſeduced proſelytes but ſee all this, they would want no Rhetorick to undeceive them: but this they have added to the very *ἄκμη* of their impoſture, *ſo.* that the Devil appears in the mantle of *Samuel*, and I know not by what *Gyges* ring they walk inviſible, or elſe God hath ſuffered the eyes of the people to be blinded, that they cannot ſee, or by the ſame juſt judgement, hardened their hearts, that they cannot perceive. But if theſe men be in the right, then let the Epiſtle of *Jude*, and the 2 of *Pet.* c. 2. be for ever, as ſome of them would have them, not canonical; for would they lay aſide abſtruſe and obſcure phe-

phecies impoyſoned with their preſumptious gloſſes upon them, which are written rather to exerciſe their humility, then cheriſh their preſumption, and ſeriouſly apply thoſe evident truths to their own practices, they would find every verſe, like *Prometheus* his Eagle, feeding upon their inward parts, animated by that lying ſpirit as by fire ſtollen from heaven. And ſince theſe authours mention *France* and other places, what civil commotions have been cauſed there, in order to worſhip. I ſay that they aroſe from men of their generation. For I muſt remember them out of Mr. *Camden's Eliz.* That it is about ſeventy years ſince that Kingdom of *France* laboured of ſuch a monſter as this, which as an image conſiſted of ſeveral parties as of ſeveral materials, one affecting *Ariſtocracy*, another *Olygarchy*, another *Democracy*, another *Anarchy*, all diſliking the preſent form *Monarchy*. Mean while the preachers eaſily ſnatching the people about by this common motion, became the trumpeters of ſedition, till after the aſſaſinate of their King, they began to diſagree as much about their new Governours, as before they had done about their government. Theſe men in *Munſter* or *Amſterdam* might have paſſed for *Anabaptiſts*, and had they kept company with *Knipperdoling*, *John* of *Leyden*, *Munzer*, *Stork*, or any of that Rabble, they had proved ſo indeed, and what they would have been here, we all know, the Devil working alike in them all, though of different Religions. And about this time it was, that the calamities which have befallen this Kingdom were a brewing [as you may read in the *Engliſh Scottizing*, *and Scots Genevating for Diſcipline*, ſet forth by Archbiſhop *Bancroft*] which theſe Authours here falſly aſcribe to the ſending the *Scottiſh* Liturgy into *Scotland*. Suppoſe that, that had been the cauſe, I deny it to have been a juſt one; for let them tell me what warrant they have out of Scripture, or Orthodox Writer, of rebelling againſt their Sovereign under pretence of Religion, be it true or falſe. If ſo, where is their ſubject of paſſive obedience, they ſo much boaſt of? And if nothing can be a good ground of rebelling againſt the King, much leſs can it juſtify that which had no end but in the death of the King, and ſlavery of the people, whoſe liberty was pretended to be vindicated. And thus far they have but declaimed, which we having anſwered, as you have heard, let us examine their proofs, or Logical part which all depends upon this one Syllogiſm.

Sect.

Sect. 9.

IF any Magistrate under heaven, in the daies of the Gospel hath power to impose any thing in the worship and service of God, it is given him as he is a Magistrate only, or as a Christian so considered, But that no such power is given by God to any Magistrate appears.

For answer to the first part hereof, I say that he hath power as he is a Magistrate only: and this power is given him of God, in as much as Magistracy is an Ordinance of God. All powers of the world whatsoever are from him, even those of Tyrants themselves, though permissively only: Lawful powers are from him, as ordained by him. And as these are ordained by God, so hath he given them power in the worship and service of God. For 1. The very Heathens have given the first place to Religion, as knowing by Natures instinct that without Religion no policy of a Commonwealth can be happily instituted or administred. It is an axiom drawn out of the fourth book of *Plato de rep.* that *Religio est fundamentum reipublicæ, & potissima pars publici Magistratus, & vere arx atque propugnaculum constituendæ reipublicæ.* without which all the parts of a Commonwealth, like the strings of an instrument, will be out of tune, τὰ γὰρ συναρμόττοντα ἀνάγκη ὁμολογεῖν ἐν μουσικῇ, and therefore another axiom follows thereupon, that *non potest immutari status religionis sine maximarum legum immutatione, & propterea non est temere importanda in rempublicam nova religionis forma*: because it does dismember and disjoynt the Commonwealth. St. *Paul* disputing daily at *Athens* touching Religion, was brought unto *Areopagus* to be judged by that Court, *Act.* 17. 19. as upon whom the business of Religion was principally incumbent. *Ezra* received the power and jurisdiction from *Artaxerxes* speedily to execute judgement upon all contumacious persons in the business of Religion, *Ez.* 7. 14. whether unto death or banishment, or confiscation of goods, or imprisonment, *Ez.* 7. 25, 26. So did *Cyrus* and *Darius* give permission to the *Jews* to re-edify the Temple, and to to sacrifice therein, adding money to defray the charges, 2 *Ch.* 29. 15, and 30. 12. *Nebuchadnezzar*, *Dan.* 3. 29. commanded him to be hewed in pieces that should blaspheme the God of the Hebrews. Secondly, the Lawyers refer

Religion to those things which belong to the Law of Nations, in as much as by the guidance of Nature we know that there is a God, which is to be reverenced, & who knows not that to a Magistrate belongs, not only the administration of positive Laws, but of those also that belong to the Laws of Nature. Thirdly, if it be the duty of a father of a family to instruct his children in the true Religion, and to reduce them from their deviations from it; how much more doth it appertain to the Magistrate, who is the father of his Countrey, to take care of the religion of his subjects. Fourthly, This is requir'd of a Magistrate in Scripture, *Ps. 2. Kisse the Son*, and *serve the Lord in fear*; which consisteth not only in the adoration of the Son of God [for that is common with him to every true Christian] but also in the outward administration of his Kingdom. This therefore was the injunction laid upon the Kings of Israel to be observed when God should bring them into the Land he promised them, *viz.* when they sit upon the throne that they write them a copy of the Law in a book out of that which is before the Priests and Levites, *Deu.* 17. 18. And at the inauguration of *Joash* the book of the Law of God was given into his hands, *2 Ch.* 23. 18. And fifthly, The examples of holy Princes do teach us that Magistrates have the care of Religion committed to them, such were *Moses*, *Joshuah*, *David*, *Solomon*, *Asa*, *Jehoshaphat*, *Josiah*, *Ezekiah*, &c. And albeit these men will (what never any, but persons sprung from *Anabaptists* did) reject all examples and testimonies out of the Old Testament [unless it be to serve their own turn, [as I have formerly shewed them to have done in the date of their Epistle, the eighth day of the third moneth] yet this, I suppose, they will hardly deny, namely, that a father under the Gospel hath and ought to have a care of his children, in matters of Religion, their own practice witnesses as much, in that they instruct their children in their own principles, and keep them from Baptism and Steeple-houses [as they call the Churches] which they hold to be unlawfull, *&c.* Now if these things are given to a father of a family whose power cannot reach as far as a Kings, much more to a King or other Magistrate, whose jurisdiction is of a larger extent, and whereof a family is but an integral part. And the same comparison holds between a Master and a Magistrate, which is not only a father of his Countrey, but a master too: for in *Rome*, he

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who was Dictatour and bare the power supream, was called the Master of the people: whence it is that *Cicero* calls *Cæsar* Master, and *Livie* witnesseth that the Dictatour was so added to the Consuls, that he might be their Moderatour and Master. If therefore it be lawfull for a Master of a family, school, or society, to be defensive and offensive in Cause of Religion under the Gospel, towards their children, scholars, and servants, how much more is it given to a Magistrate towards his subjects, who bears the same relation to a Master of a family, school, or society, as the Whole does to a part.

But, say they, *if Magistrates as such have such an authority, then all Magistrates in all Nations, have the same power, Then if we lived in* Turkey, *we must receive the* Alcoran *and be worshippers of* Mahomet; *if in* Spain, *be* Papists, *as in* Hen. 8. *his daies, sometimes* Protestants, *as in* Edw. 6. *his daies*, &c.

Ans. This is the very argument of the *Papists in Calvino Turcismo, l.* 4. *c.* 10. and improved by *Champnæus*. But its answered by *Mason de Ministerio Anglicano, l.* 3. *c.* 5. And hereunto I further say, That as all Magistrates in all Nations have power in matters of Religion, so they have the same power, but not the same skill to govern, nor the same Rule to go by in governing; as for instance ones Rule is his will, another's is the Law: and of those that are limitted by Laws, some rule by some Laws, others, by other Laws different from them. So 1. in matters of Religion, Magistrates do rule according to the book delivered unto them: some have only the book of Nature put into their hands, and these have a faculty thereby given them to rule and order Religion according to that, such hath the *Turk*, and all unconverted Magistrates. Some have the Book of the Old Testament delivered into their hands; and those were sometimes to rule according to that. So *Deut.* 17. 18. it is said, that *when the King sitteth upon the throne of his kingdom, he shall write him a copy of the Law in a book, out of that which is before the Priests and Levites, and it shall be with him, and he shall read therein all the daies of his life.* And in 2 *Chron.* 23. 11. it is said that *they brought out the Kings son, and put upon him the crown, and gave him the Testimony, and made him King*, &c. Some have the book of the New Testament put into their hands; and these are to order matters of Religion according to this: such

are all Christian Kings, Princes, and Governours. Now whereas they would infer that therefore we must receive the ALCORAN, be Papists and I know not what, according to the sole will of our Governours whatever perswasion they be of; This is not so: for albeit whatsoever they enjoyn according or not contrariant to these Books be firm and inviolable, yet whatsoever they determine without or against these Books is void: so that the Turk hath not a stable and inviolable power given him to impose the ALCORAN and to enjoyn worship to *Mahomet*, in as much as no such rule is given by the book of Nature delivered unto him: Nature dictates no such thing, and therefore such a thing must be given by God himself, who is above Nature, or else it must be acknowledged to be, as it is indeed, a meer Imposture. The Kings of *Israel* had power given them to Rule by the Book of the Law in matters of Religion: But they that did set up Idolatry, contrary to the contents of that Book, did abuse their power, and in that regard their Injunctions were of no force. The King of *Spain* hath the book of the New Testament put into his hands, and consequently the moral part of the Old Testament, but he permitting Idolatry, and giving up his power into the Popes hands, whose Vassal he becomes, [as all Popish Princes do] he abuses this power. If any other Prince does the like, he is not to be followed therein: He is nevertheless passively to be obeyed; that is, a Christian-Subject is not to resist him, but he is to submit to such punishment as he shall inflict upon him, in as much as an errour in the understanding, upon which proceeds the abuse of his power, which is accidental, does not make void his power, which is essential to him, and whereunto every soul is subject, *in foro externo*: The Spirit of God sayes in the same breath, *Fear God, honour the King*. He who doth any thing by command from the King contrary to the command of God, does not fear God; and he that rebelleth or resisteth [for it is all one] the King, upon any pretence whatsoever, doth not honour the King, but despise him, yea and resist the Ordinance of God, and they that resist shall receive to themselves damnation, *Rom.* 13. The same may be said of the Turks forbidding a man to believe in Christ, or any thing of absolute necessity to salvation, wherein he is not to be obeyed, in as much as it is not a thing contrary to the Law of Nature, but of the Institution of the God of Nature, that we *believe in God, and in him whom he hath sent, Jesus Christ his Son.* 2. Se-

2. Secondly, they ſay, that ſince our Saviour tells us, that *all power is given him in heaven and in earth, if the Magiſtrates have any ſuch power, it is committed to them from the* Lord *Jeſus Chriſt, and written in the New Teſtament.*

I anſwer, That no power could be given to Chriſt, which he had not before, being God eternal, and therefore we muſt ſay, that all power was in Chriſt naturally and eſſentially. But there's a power given him [which he had not but by gift] diſpenſatorily, as he is the Mediatour, which is nothing elſe but a Rule which he obſerves in the ſalvation of men, as a thing added to his eſſential power. Now infidel Kings receive their power from Chriſts natural and eſſential power only, being not bound to believe in Chriſt, nor to obſerve the Rules he gives till revealed unto them, but to obſerve the Law of Nature given in Paradiſe according to which they and their ſubjects (infidels) ſhall be judged. Wherefore I hope they will not ſend us to find this in the New Teſtament. Though they ſhould, I have a text for them there too, *Rom.* 1. 19, 20, 21, *Becauſe that which may be known of God, is manifeſt in them, for God hath ſhewed it unto them.* Kings that believe, receive their power, not from Chriſts natural and eſſential power onely, but from his diſpenſatorie power, as he is Mediatour and great Lawgiver to his Church: by which power he does not take away the former, but eſtabliſh it rather. Let them ſhew me where he takes it away? If they do, they muſt ſhew me a contradiction to the words of the Apoſtle, who ſaies, *Rom.* 13. *Let every ſoul be ſubject to the higher powers.* Oh but *theſe were heathen Magiſtrates*, ſay they. Whereunto I anſwer, that if every ſoul muſt be ſubject to Heathen Magiſtrates, much more then, to thoſe that believe in Chriſt, who came not to deſtroy, but to rectify and perfect the Law of Nature.

3. The third thing that they ſay, will fall to the ground upon what has been already ſpoken, *viz.* That *the Apoſtles themſelves refuſed to be obedient to their Rulers*, Act. 4. 19, 20. *When they were commanded to forbear that which they judged to be a part of the worſhip of God.*

Anſ. That their Rulers enjoyned them not to preach Chriſt, and therein they did well to diſobey, for otherwiſe they had not feared God, in as much as, though their Rulers were above them,

God was above them both. Yet had they not obeyed passively as contented to suffer reproach for the name of Christ, they had erred against the fifth commandment of *Honour thy father and mother*, which is equivalent to that in the New Testament, *sc. Honour the King*, which is clean contrary to rebelling or resisting him. These things are so plain, that I wonder any should stumble at them, but that they are so blinded with passion and self-interest, that they cannot apprehend them.

4. They say in the fourth place, That *all Emperours before* Constantine, *were Heathens, and that therefore those texts of Scripture that call for obedience to Magistrates, cannot intend obedience in matters of faith.*

Ans. Do they think that the New Testament, whereof these texts of Scripture are a part, belonged only to those that then lived, and not to us also? if not, then this text of Scripture, *viz. ye believe in God, believe in me also*, belonged not unto us, but to them only that lived then. *As we have opportunity let us do good unto all men, especially to them that are of the houshold of faith*, *Gal.* 6. 10. with all the rest of the New Testament belonged not to us, but to them only. They would have the Old Testament cashier'd: and if they reject the New, what Canon shall be left to walk by? no faith, no hope, no charity would be then necessary; this would be a liberty indeed, here would be room enough for an *Enthusiast* to wander in. But stay a little, Those texts of Scripture belonged not to them alone, who lived in those daies, but to us also [as does all the rest of the New Testament, who live under Christian Magistrates, and therefore they must intend obedience in matters of faith, and that because they are words indefinitely spoken, which we are not to restrain to our own sense, but rather to enlarge them into an universal propolition: *Let every soul be subject to the higher power*, wherein? In *all* things: for 'tis in *materia necessaria*, and consequently equivalent to an universal.

2. I answer, that albeit all Magistrates were now Heathens, yet it would comprehensively intend obedience to them in matters of faith [either active or passive] as to competent judges of them. *Felix* was a Heathen, *Act.* 24. yet he being the Deputy of the *Roman* Emperour, St. *Paul* is accused before him by *Tertullus*: whereupon, saies St. *Paul*, *I am judged concerning the Resurrection from the*

the dead, h. e. concerning a principal Article of faith. The ſame controverſie came ſhortly after before *Feſtus*, wherein St. *Paul* himſelf acknowledged his right of judging: *Here*, ſayes he, *I ought to be judged.* Again, fearing the injuſtice of the Judge, He *appealed unto Cæſar*, who of right was the ſupreme Judge, and a Heathen too. Other examples might be alledged out of primitive Authors, but in vain, againſt men who will deny the Sun ſhines, unleſs proved by expreſſe words of the New Teſtament. But this being the very Argument of *Champneus* the *Sorboniſt*, page 580. I leave it further to be anſwered, if need be, by *Francis Maſon de Miniſt. Angl. l.* 3. *c.* 4.

5. Fifthly, They ſay, *That if Magiſtrates at ſuch have power from God, in the dayes of the Goſpel, to command in ſpiritual matters, and to puniſh them that obey not, then muſt Chriſtians ſurely be actually obedient, not only for wrath, but for conſcience ſake.*

Anſw. I deny this Argument, for in commanding any thing contrary to the Word and Will of God, they abuſe their power, either through ignorance or wilfulneſſe, and in that caſe meerly paſſive obedience is to be yielded; for all things of practice are either abſolutely unlawful, and in ſuch the Magiſtrate is not to be obeyed, and that for conſcience ſake; becauſe God, or Nature, which is the voice of God, is to be obeyed before men; or elſe abſolutely neceſſary, and in ſuch no man can make a queſtion, whether Magiſtrates be to be obeyed or not; or indifferent, which ſtand in *Equilibrio* between good and evil; the grains of the Magiſtrates authority gives weight to that ſide it is put into, which muſt therefore incline us to obedience for conſcience ſake; not that humane Laws can be properly ſaid to bind the conſcience by the ſole authority of the Law-givers, but they do it partly by the equity of the Laws, every man being obliged to promote that which conduceth to a publick good; and eſpecially by Divine Authority, which commandeth *every ſoul to be ſubject to the higher powers*, for his conſcience ſake, and not prudentially only. The Queſtion, ſayes the now Lord Primate of *Ireland Bramhall* againſt *Milleire*, is ſoon decided. Juſt Laws of lawful Superiours, either Civil or Eccleſiaſtical, have authority to bind the conſcience in themſelves, not for themſelves.

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But it is answered, say they, *that all Magistrates, suppose whatever they impose. But the Question is, who is to determine, for if the Magistrate, or any other man or men have power from God to judge and determine, what is lawful for men to obey, then no room is left to them to dispute any of his commands, and so the crosse of Christ ceases,* &c.

Answ. The twentieth Article of our Church tells us, who is to determine how, and what? *The CHURCH hath power to decree Rites or Ceremonies, and authority in controversies of faith, and yet it is not lawful for the Church to ordain any thing that is contrary to Gods word, neither may it so expound one place of Scripture that it be repugnant to another: wherefore although the Church be a witness and keeper of holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.*

All things contained in this Article are either indifferent, such are Rites or Ceremonies, or necessary, such are matters of faith: In the first it hath the power of ordaining, and yet it is not lawful to ordain any thing contrary to Gods Word. In the second, it has the power of explanation, and therefore it is a witnesse and keeper of holy Writ; yet it ought not so to expound one place of Scripture that it be repugnant to another, nor enforce any thing besides the same to be believed as necessary to salvation. Now in case they should decree any Ceremonies contrary to the Word of God, or impose any thing to be believed besides the same, and so stir up the Magistrate to punish the contempt hereof, and the contemners be punished accordingly; How is the Cross of Christ made void in this case? Truly not at all, no more then *Peter* and *John* did make void the Crosse of Christ, in refusing to obey the Rulers of the *Jews*, forbidding them to speak any more in the name of Jesus, *Acts* 4. On the other side, what if no Rites or Ceremonies were decreed against the Word of God, and nothing imposed upon them as necessary to salvation, but liberty were granted them to embrace nothing but what they could easily so allow, what sword of the Magistrate would be drawn against them? And would not the Cross of Christ cease in their own sense? So then there were no better way of answering their Argument drawn from the ceasing of the Crosse of Christ, then by granting them their desire.

In

In the last place, they urge the example of *Gallio* the Roman Deputy of *Achaia*, *Acts* 18. 12, 13, 14, 15, 16. *Which worthy example*, say they, *if Magistrates would be perswaded to follow, by judging and punishing only civil injuries and wrongs, and leaving spiritual differences to be decided, and judged, and punished by Jesus Christ according to the Gospel, they would then find themselves quickly free from many inconveniencies*, &c.

Answ. These men either speak merrily, or else they wanted examples to prove their Assertion, who had none to cite, but that of the most corrupt Magistrate that ever sate at the helm of Government. And behold the worthy example which he gives, *He judged and punished civil injuries*, say they: But no such matter; for the Insurrection against *Paul* was a civil injury; they cryed for justice, or rather for injustice, in a tumultuous way against an innocent person; and this *Gallio* never relieved, or as much as heard him speak; which had he done, that innocent person, St. *Paul*, would haply have proved there as formerly he had done at *Athens*, that that God whom they ignorantly worshipt did he declare unto them. And it seems that he gave the Greeks so good satisfaction in the matter, that they took *Sosthenes* the Ruler of the Synagogue, and probably the Ring-leader of that Riot, and beat him before his face, as he sate in judgement, he not as much as rebuked them for it. As for the differences concerning Worship, it is said of them, as well as of the civil ones, that *Gallio cared for none of those things*; who probably might have the same design upon some of them in this kind of deportment of his, that *Felix* had, *Acts* 24. 26. who *hoped for a bribe to be given him by Paul*: for this controversie in all likelihood did not end here, though the event be omitted as impertinent to this sacred story. Mean while who can justifie this to be a worthy example, which was so unworthily done, *viz.* that he would not heed things that concern the worship of God, which all the company judged of right to have appertained unto him? Neither did he himself deny that he *had*, but that he *would* have any thing to do with such matters: For why, had not he as much authority as *Areopagus*, *Acts* 17. which was the highest Court in *Athens*, and the exactest in the world in their proceedings, as we learn from *Aristotle*, 1 *Rhet.* 1. who took upon them to be Judges of such matters, which the Philosophers themselves knew right well to appertain unto them, when they brought St. *Paul* to be tryed before them for his

Doctrine: neither did the Apoſtle demurre to their Bill of information, as if it had not been within their Inſtructions for their Juriſdiction.

Sect. 10.

AND now having anſwered all their objections againſt a Magiſtrates power of impoſing any thing in worſhip and ſervice of God, as he is a Magiſtrate only: I come to anſwer their ſecond part of the propoſition; and their reaſons to confirm it; *viz.* That *No Magiſtrate hath any ſuch power, as he is a Chriſtian.* For anſwer whereunto, the contrary is evident. For as every member of the Church conſiſteth of an outward, as well as of an inward man, ſo the Government of the Church regardeth the outward, as well as the inward man, which conſiſteth in defending it, and delivering it from its enemies, as alſo in ordering and adorning it. As then, ſayes *Grotius*, the univerſal providence of God, which watcheth over all things though it be of it ſelf ſufficient to diſpoſe and execute every thing: yet for the demonſtration of its manifold wiſdome, it uſeth (*poteſtatibus vicariis*) the ſubſtitution of worldly powers, for the conſervation of the common ſociety of men, whence it is that they are called *Gods*. So alſo the ſpecial providence of God watching over his Church adopteth the ſame powers to himſelf as his Vicars and Patrons of the true faith *kiſſing Chriſt*, on whom alſo he confers his name, that is to ſay *Annointed*. Theſe are Kings & Princes that govern together with Chriſt; not in equal ſhare of power, but by deſegation and Vicarſhip only. Wherefore ſince things ſubordinate do not croſſe one the other, neither does it misbecome the Majeſty of Chriſt to govern the principalls of his Kingdome immediately by himſelf, the other partly by himſelf and partly by others, [as it is alſo moſt certain that he uſes the help of Angels] it follows that an earthly Kingdome even as if it reſpects holy things nothing hinders the heavenly and divine Empire of Chriſt. Adverſaries to this Doctrine on the one ſide are Papiſts and Presbyterians, both acknowledging a temporal power in order to ſpirituals, but one of them putting this power into the hands of the Pope, the other into the hands of the Presbytery, thoſe conſtituting *Imperium ſupra imperium*,

riam, theſe *Imperium in imperio* at leaſt. And they prove it by this argument; *viz. The Magiſtrate is not of the eſſence of the Church, Therefore he's not neceſſary to the Government thereof.* Anſwer, So neither is the Magiſtrate of the eſſence of a Phyſician, or a Merchant, or of a Maſon; yet he equally governs them all. They both object, that Kings are enjoyned to *adore the Church.* Anſwer, That is to ſay, to adore Chriſt in the Church, ſayes *Hugo Grotius*, there is a Trope in that part of the prophecy, neither can the προσκυνησουσιν, ſayes he, be rigidly urged, unleſſe we will transferre that Majeſty to the Church, which is due to Chriſt who is prince of the Earth, *Apoc.* 1. 5. It cannot be denied, but that as the Church-men have a diſtinct charge from and above others; yea even Kings themſelves, ſo there is a proportionable honour, and a ſubmiſſion due to them, *Heb.* 13. 17. *Obey them that have the Rule over you, and ſubmit your ſelves, for they watch for your ſouls, as they that muſt give account*, &c. But I anſwer, that that is enjoined to Prince and people, *viz.* that they ſubmit themſelves to their Paſtors, (*quatenus*) as they *ſpeak unto them the word of God*, as the holy Ghoſt himſelf expounds it, v. 7. of the ſame Chapter. The King as he is a ſheep of the fold of Chriſt, is fed by the Biſhop or Paſtor. The Biſhop as a ſheep and a ſubject is fed by the King. The Biſhop as he teaches the King, and adminiſters holy things unto him, is above the King; that is, in the actual execution of his functions. But the King, as he eſtabliſhes theſe things by wholeſome Laws and commands, the Execution of theſe functions, is above the Biſhop: as the Sun is above the Moon, ſo the Moon may be above the Sun in a ſeveral reſpect. In reſpect of the diſtance from the Center of the World, the Sun is ever above the Moon; but in reſpect of Elevation above the *Horizon*, the Moon may be & is many times above the Sun: 2. Adverſaries to the foreſaid truth on the other ſide are thoſe with whom we have here to doe, who will not have the Church in any wiſe to be ſubject to any temporal power, in as much as *they receive no ſuch from Chriſt.* And to prove this, they urge here in the firſt place, That *the Lord Jeſus Chriſt would never by any outward force compell men to receive him or his doctrine; for when his Diſciples, ſuppoſing he might uſe violence, [as under the Law] would have had him command fire to come down from heaven [as* Elias *did] to conſume them that would not receive him, Chriſt turned and rebuked them, ſaying, Ye know not what Spirit ye are of, the Son of man is not come to deſtroy*

mens lives, &c. *Luc.* 9. 54, 55, 56.

Anſ. The fact of *Elias* was extraordinary, and not juſtifiable by the Law, as they pretend; and ſo had this been in our Saviour, had he done it at their requeſt.

But what had this been to the reciving of, or rejecting his Doctrine? The queſtion was touching the reception of his perſon, and the reaſon why thoſe *Samaritans* did not that act of civility to him as to entertain him, was becauſe either they ſuppoſed he would not have come upon their invitation, or elſe they would not invite him by reaſon of the animoſity that was between the *Jews* and *Samaritans*, as ſuppoſing that a friend of *Hieruſalem* or an inhabitant thereof neither deſerved, nor would accept of entertainment from them. And all this is clear by that conference of the woman of *Samaria* with our Saviour, *John* 4. 9. *How is it*, ſaies ſhe, *that thou being a Jew askeſt drink of me that am a woman of Samaria? for the Jews have no dealings with the Samaritans.*

They further urge, *John* 12. 47, 48. *If any man hear my words, and beleeve not, I judge him not, for I came not to judge the world, &c.*

Anſ. There are two comings of Chriſt, one ſecretly and in humility, that he might be judged and delivered up; the other manifeſtly and majeſtickly that he might judge and remunerate. Now if Chriſt had come at firſt manifeſtly, he had never been crucified, for *had they known it they would not have crucified the Lord of glory*, and had he come majeſtickly with a great retinue of men or angels, which he might have commanded, the whole *Roman* Empire would have trembled at his preſence, ſo far would *Pilate* the *Roman* Procuratour have been from calling him before his tribunal. Nevertheleſs he did ſometimes uſe outward force in things appertaining to the worſhip of God, giving us thereby not only an adumbration of his ſpiritual Kingdome; but alſo a copy for Magiſtrates his Vicegerents to write after: for finding in the Temple *thoſe that ſold oxen, ſheep, and doves* (John 2. 14.) *and the changers of money ſitting; he made a ſcourge of ſmall cords, and drove them all out of the Temple, and the ſheep and the oxen, and poured out the changers money.* The like did he at another time, *Mat.* 21. 12, 13.

For the diſtance of time and other circumſtances do prove that theſe were different acts of our Saviour as all Expoſitours agree in this

chapter

chapter from the ſecond to the thirteenth verſe, we read how he ſent two of his diſciples to preſs an aſs and a colt to carry him as it were to his Coronation, the which was obeyed, as all good ſubjects will their Sovereign: upon this aſs they put foot-clothes, and mounted him, the multitudes that met him ſpread their garments in the way, and ſtrewed it with branches of trees, crying on either ſide, *Hoſanna to the Son of David*, which is as much as to ſay, God ſave the King.

The firſt thing he did after his coming to his Royal City was the reformation of things amiſs in the worſhip of God, *went into the Temple, caſt out them that bought and ſold there*: and there he cured the Kings evil too, *h. e.* ſuch diſeaſes as could not be cured but by this King of the *Jews*, *v.* 14. to teach all Kings which claim under him to employ their firſt and chiefeſt endeavours, after their enthronization towards matters appertaining to the worſhip of God, and in works of charity towards ſuch as are in extream neceſſity. But ſhould our Saviour have uſed ſuch authority as often as occaſion preſented it ſelf, he would have been dreaded by all men, and crucified by none, and ſo prophecies would not have been fulfilled. Nevertheleſs he ceaſeth not to govern the Church, and in that ſenſe to *judge the world* by the Magiſtrates and Miniſters of the Word: for as *Grotius* ſaies, ſome actions of Chriſt in the Adminiſtration of his Kingdom are [as he calls them] Terminal, *viz.* ſuch as concern the beginning and ending of his adminiſtration. Such as concern the beginning of his adminiſtration are the giving of Laws to his Church, under hope of eternal reward, or under pain of everlaſting damnation. That which concerns the end is a definitive juriſdiction at the laſt day, whereof as he hath done the one, ſo will he do the other himſelf alone, wherein he hath neither companion nor Vicegerent. Other actions of Chriſt are middle actions which come between theſe two terms, which partly concern the inward, partly the outward man. He acteth in the inward man by his Spirit ſeveral waies, *viz.* by enlightning, by converting, by ſtrengthening againſt temptations, by remitting or retaining ſins: yet he uſeth herein the outward miniſtry of men, *viz.* of Paſtours, private men, Kings, every one in his ſeveral capacity, not as his Vicars or Vicegerents, theſe being not able to produce actions congenial to thoſe of Chriſt; but as his miniſters only, being apt to the production of ſuch actions as may ſub-

ſerve to the principal cauſe in matters aforeſaid. The actions of Chriſt that concern the outward man, conſiſt in defending and delivering the Church, and in ordering and adorning the ſame, as I ſaid before, and herein he uſes the Vicarſhip of his Magiſtrates, as being apt to produce actions, in this reſpect congenial to his own, whom he therefore calls his Chriſts, *h. e.* his ANOINTED ones. And now whereas they ſay, that *the Apoſtles were far from propagating the Goſpel by outward force.* It is evident that the ordinary power of the Apoſtles and of the Magiſtrates are different things: and who talks of propagating the Goſpel by outward force in either? Our King is the *Defender of the faith* by the ſword that he holds: He goes not about to propagate it [if by propagation you mean plantation too] by force and violence. His Majeſty is furniſhed with an *Aphoriſm* of his learned and judicious Grandfather againſt that, *viz. That it is never good to uſe too much ſeverity or bloudſhed in matters of Religion: God never loves to plant his Church by violence and bloud.* King *James Aphoriſm* 124. This his Majeſty leaves to the *Spaniſh* cruelties in the *Indies*, and to their Inquiſition at home. And as for the Apoſtles, 'tis true they did not propagate the Goſpel by force, [though miſchief enough befell thoſe at whom they ſhook off the duſt of their feet] but yet they did govern eſtabliſhed Churches by force, which was a *delivery over unto Satan*, 1 Cor. 5. 5. *for the puniſhment of the fleſh.* And no other manner of puniſhment could be inflicted on offenders by them, while there was no temporal Magiſtrate to impower them, or at moſt, none but ſuch as was like their beloved *Gallio*, who cared for none of thoſe things: yet this, TAKE HIM DEVIL, a man would think were more terrible then TAKE HIM JAYLOR, which they have printed in capital letters. Hence ſaies St. *Paul*, *Gal.* 5. 12. *I would that thoſe were cut off that trouble you*, which had it been unlawfull to do, had been unlawfull in him to wiſh. As to the *dividing of the inheritance* which our Saviour refuſed [which they have put in the margin as a Buttreſs to hold up the arch and concameration of their argument] I ſay, that our Saviour would not always be vacant to ſatisfy the Avarice of a fellow, (who followed him for ſuch ends) to the neglect of a buſineſs which he had but a ſhort time to diſpatch in the world, though ſuch was his zeal of Gods houſe, that he could not forbear the ridding of the Temple of ſacrilegious perſons. And thus their firſt argument

gument falls to the ground with the improvement thereof, to make the ruine of it the greater.

Sect. 11.

FOr the further improvement of their foregoing argument, they alledge that place of the Apoſtle, 2 *Cor.* 1. 24. *Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye ſtand.*

Anſ. For expoſition whereof we ſay, that one thing amongſt others, that gave the Apoſtle occaſion of writing this Epiſtle, was the command given by him of delivering the inceſtuous perſon to Satan for the puniſhment of the fleſh. The Apoſtle having founded a Church at *Corinth*, falſe Doctours building on this foundation perſwaded them [as theſe Authours would perſwade others in the like caſes] that St. *Paul* plaied the part of a proud domineering fellow, and of one who took more upon him then belonged unto him. Hereupon the Apoſtle excuſes himſelf and ſaies, that though neceſſity urged to a juſt ſeverity againſt the ſin, yet he aſſumed to himſelf no dominion over their faith: no, for that were to pull up that foundation on which they ſtood, for by faith ye ſtand, and it were to deſtroy that which he had firſt layed.

But then ſome may ſay, That though the Apoſtle had power in matters belonging to religious practice, yet it ſeems hereby that he had *none in matters of faith.*

Whereunto I anſwer, that it's one thing to have power *in* matters of faith, and another to have power *over* matters of faith. To have power *over* matters of faith is the prerogative of Chriſt alone, he being the only Law-giver to his Church: to give Laws to the Church is *actio terminalis*, a terminal action of Chriſt, and herein he admits of no Vicarſhip or Vicegerency, as I have already ſaid, which is ſuch as the Popes pretend to in making new articles of faith: and that this is the meaning of this place, is the opinion of ſome that are no enemies to our preſent adverſaries. Nevertheleſs to have power *in* matters of faith appertains to the Church, as I have ſaid before, out of the twentieth Article of our Church. And that the Apoſtle had ſuch a power is evident in the caſe of *Hymenaus* and *Philetus*, whom St.

St. *Paul* delivered unto Satan for making ſhipwrack concerning faith, 1 *Tim.* 1. 20. The ſame Apoſtle alſo ſayes, *Whoſoever loves not the Lord Jeſus, let him be Anathema Maranatha,* 1 Corinth. 16. 22. which ſome call an Excommunication unto death, others interpret it, The Lord cometh: they are both the ſame in effect, at leaſt they imply a greater degree of puniſhment then the former; The delivery unto Satan being only *for the puniſhment of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.* But the Lord coming once in vengeance, *it is a fearful thing to fall into his hands,* as ſayes the Apoſtle, *Heb.* 10. 31.

The ſecond place they urge is, *Matth.* 20. 25. ſc. *The Princes of the Gentiles exerciſe dominon over them, but it ſhall not be ſo among you.*

Anſw. That if it be ſo, that in the perpetual office of Paſtors the uſe of the Keyes has a kind of juriſdiction, as I have proved as well by poſitive places of Scripture, as by the real effects that accompany it in the Apoſtles, we muſt ſearch out ſome other meaning by this place, then the denyal thereof to them. And then it muſt be either this, *viz.* you look after eaſie ſeats, like thoſe of the Kings of the Gentiles, who rule in eaſe and pleaſure; but it ſhall not be ſo among you: ſo Doctor *Hammond.* Or elſe it muſt be this, *viz.* That the Apoſtles were not to ſtrive for Dominion one over another, but to content themſelves with what they had over the Churches. Or laſtly, it muſt be that which I find in the Treatiſe of the power of the Pope touching the book of *Saternelly* the Jeſuite, written *Anno* 1626. *The Princes of the Gentiles exercise dominion over them: but it ſhall not be ſo among you*; that is, you ſhall not exerciſe dominion over the Nations by a temporal ſword, whereunto you your ſelves are ſubject, as is learnt from the example of *Paul,* who declined not the juriſdiction of *Cæſar*, *Acts* 25. But which expoſition ſoever of theſe three obtains, how does this prove what theſe men have in deſign, *viz.* that no Chriſtian Magiſtrate is to be a Defender of the Faith? If they will grant him to be a Magiſtrate, they muſt allow him a ſuperiority, and veſt him in a power, elſe they will but mock him: and this power extends to matters appertaining to the worſhip of God, as has been likewiſe proved.

The

The third place, 1 Pet. 5. 2, 3. *Feed the flock of God——— neither as being Lords over Gods heritage, but being enſamples to the flock.*

Anſw. By what has been ſaid it is evident, that they had a power over the flock of Chriſt, and that not only a power accompanying the Word preached, but a power of overſight; for ſo much is clear out of the very place they here quote, *viz.* v. 2. *Feed the flock of God which is among you, taking the overſight thereof:* and *Acts* 20. 28. they are called *Overſeers* (the very name *Biſhop is an Overſeer.*) This power was exerciſed then not in doctrine only, but in diſcipline too: This diſcipline reached to the puniſhing of the body. Therefore we muſt diſtinguiſh of power: As 1. That there is a power inſtituted by Chriſt, or exerciſed by his Apoſtles, as has been evidenced: That ſuch a power may be exerciſed no man can well deny, for whoſoever does, is a Heretick. 2. There is a power of confederation or conſent: the which confederation or conſent was either inſtituted in Primitive times, and derived down from thence to theſe our dayes, ſuch as is juriſdiction meerly eccleſiaſtical; and who diſobeys or ſeparates from this power, is a Schiſmatick at the leaſt: or elſe it has been taken up by particular Congregations or Conventicles of men, and this is the power that theſe men would have, which is a meer mock power, under which they will play faſt and looſe at their pleaſure; not unlike that of your *Epiſcopus puerorum*, ſerving only for a Chriſtmaſſe ſeaſon, condemned by the Council of *Baſil* in *Pragmatica Sanctione*, fol. 173: 3. There is a power neither of Gods donation, nor of Apoſtolical preſcription, nor of Eccleſiaſtical Inſtitution, nor of congregational confederation [which I ſaid before to be no proper power at all, in as much as it is not any way obligatory to him who is under it] but of mens own aſſumption, which is either *Imperium ſupra Imperium*; ſuch is the Popes: or *Imperium in Imperio & ab Imperio avulſum*; ſuch is the Presbyterians, as it hath been practiſed in *Scotland*. Or which is Tyrannical in the execution of it; by impoſing new Articles of faith or Doctrine, contrary to the form of ſound words, as the Pope does do, or cutting off mens heads by inſpiration, as ſome of the other limb of Antichriſt, the Fanaticks have done: and ſo they are not to lord it over Gods heritage.

The fact of *Thomas Schucker*, the Diſciple of *Melchior Rinckius*, is not [unleſſe it be for the horridneſſe of it] to be omitted. This *Schucker* in the middeſt of a numerous Aſſembly of his own gang, pretending he was inſpired from Heaven, cryed, *Woe, woe, woe*, commanded a Sword to be brought him, and withall he called to his Brother *John* to kneel down upon his knees; his Parents with others asking him what he meant by this preparation, he bade them be of good chear, he being about to do nothing but what ſhould be revealed unto him from the heavenly Father. The eyes and minds of all being intent upon this new ſpectacle, this mad Prophet drew the Sword, and therewith divided his ſaid Brothers head from his ſhoulders, which ſtruck his Parents with great grief of heart, and the reſt with terrour. Being apprehended by the Magiſtrate, who would allow him no more liberty of conſcience [for if he had, his own head might have gone after] He ſuffered condign puniſhment for this his cruel fratricide, never all this while repenting of the crime, but conſtantly affirming, that this will of God was revealed unto him from Heaven. This Tragedy happened in *Fano Galli. Anno* 1527. And whether ſome men of this Generation have not dyed much like him, I leave it to thoſe that beheld them.

'Tis true, as theſe men further alledge, that the *Apoſtles were Embaſſadours for the Prince of Peace, and in his ſtead did pray the unbelievers to be reconciled to God.* And what if they would not embrace the Goſpel, but remain without the pale of the Church? *what had they to do to judge thoſe that were without?* 1 *Cor.* 5. 12. What could be expected from ſuch, leſſe then *revilings, perſecutions, defamations?* And what leſſe is expected by God from them, then *bleſſing, ſufferings, intreatings, patience, long-ſuffering, love unfeigned*, &c.?

Sect. 12.

THe next place alledged by them is, *Matth.* 13. The Parable of the Tares; whereof it is ſaid, *Let both grow together till the Harveſt.*

Anſw.

Anſw. I agree with them, that this place does not only reſpect the ſecond, but the firſt Table, the ſubject whereof is the worſhip of God. But withall I anſwer firſt, with that Expoſitor they mention, that it ſeems not to note the duty of the civil Magiſtrate, but the event of Gods Providence, namely, that God would permit the cohabitation of the wicked in the world with the juſt; not that the Magiſtrates or Miniſters ſhould permit them, and not by civil puniſhment or eccleſiaſtical remove them out of the Church or world, if the quality of the offence ſo required it.

But ſay they, *If men did not fight againſt the truth, they would not ſo eminently contradict their own ſayings, for who can believe that it ſhould be the mind of God to permit the cohabitation of the wicked in the world with the juſt, as aforeſaid, and yet the Magiſtrate ſhould not permit them, but remove them by civil puniſhment out of the world? Hath the Magiſtrate power to remove thoſe out of the world, that God would have permitted to live? How ſoon may a Magiſtrate, if guided by ſuch a doctrine, bring the bloud of the innocent upon himſelf and Nation?*

Anſw. Here is no contradiction at all: neither doth a Magiſtrate bring innocent bloud upon himſelf by going about to put thoſe to death [if they deſerve it] whom the event of Gods providence keeps alive. When a Traytour or Murderer makes an eſcape, the event of Gods Providence keeps him alive, whom the Magiſtrate would have put to death, and this without bringing innocent bloud upon himſelf. *Abraham* did well in going about to ſacrifice his Son *Iſaack*, having a command from God to do it, Yet the event of Gods Providence kept him alive, *Geneſ.* 22. The *Gibeonites* were of the *Hivites*, whom God commanded the *Iſraelites* to deſtroy, yet the event of Gods providence kept them alive, *Joſhua* 9. The *Iſraelites* had Commiſſion from God to fight againſt the *Benjamites* the firſt and ſecond time, yet the event of Gods providence gave them the better till the third Encounter, *Judges* 20. How theſe particulars came to paſſe, may be read in their ſeveral ſtories.

And how ſuch events may happen frequently under a Magiſtrate uſing his power, is thus made good. The wiſe Creator of all the World having afforded to every creature, a means moſt ſuitable to its nature, for the accompliſhment of its end and perefection, and for the removal of impediments which lie in its way thereunto, has done no leſſe to man in as much as for the encouragement of his obedience, and the removal of ſin out of the way to happineſſe; [both which are moral things] he plies him with exhortations, comminations, bleſſings, curſes, examples, precepts, which are moral too; and all this may be done by the Miniſters of the word, or of others in their capacities. And becauſe, if he ſtayed here, the major part, which have leſſe of Natures firſt inſtitution in them, would be never the better for all theſe; he hath ordained the Magiſtracy, ſo to be *a terrour to evil workt to execute wrath on them that do evil*, Rom. 13. without which no man would be able to maintain his proprieties in goods and lands, preſerve his life and liberty, and conſequently all civil ſociety [which not men only, but even beaſts, birds, fiſhes, and in ſects themſelves ſeem to affect] would fall to the ground. Yet let the Magiſtrate do what he can [and let him do but Juſtice] the wicked will have a cohabitation among the Juſt, and that for theſe reaſons; *viz.* becauſe he is not omniſcient and ſees not all wickedneſſe: 2. although he ſees it, yet he may not by teſtimonies be able to convince all men of their wicked deeds: 3. becauſe that though he may convince, yet all wickedneſſe is not capital whereof perſons may be convinced, without which a man cannot be taken out of the world: and this is the event of Gods providence. If they ſay that he might have uſed natural means to obſtruct ſo great an evil as ſin is, and to advance the happineſſe of man; I ſay then, either the means muſt be made connatural to man, or man to the means: If the firſt, this is done already, in as much as moral and civil means are moſt connatural to man, a free agent and *animal politicum*. If the ſecond, its impoſſible to be done in as much as it were to make him an animate thing, or at the leaſt a Brute, which work, this without choice and that without proper appetition; and conſequently he muſt not have made him at all: for it is well ſaid of *Lactantius de falſa ſapientia*, which is of his works, *l.* 3. *c.* 18. Who conſidering the devotion of *Plato*, who gave thanks to Nature for three things. 1. That he was born a man, and not a beaſt. 2. That he was a man rather then a woman, a *Grecian* and

not

not a *Barbarian*. 3. That he was an *Athenian*, and lived in the time of *Socrates*. Then which, saies he, what can be said more like a Dotard, as though, if he had been a *Barbarian*, a Woman, or an Asse, he had been the same *Plato* that he was, and not that very thing which had been so born? If they say that God then may use supernatural means by working transcendently above the wills of men without destroying their Nature or abridging their freedome. Whereunto it is answered that as, had God done the other, he would have destroyed his providence touching the creation of man; so, should he do this, he would destroy his providence preparatory to the last Judgement, wherein every man shall receive according to that he hath done in the body whether good or evil. But though this Exposition be pious and not to be rejected, yet this Parable, methinks more naturally admits of another, which I shall lay before the Reader, and which may import the duty of the Magistrate and Minister of Gods word, as well as the event of Gods providence. It is thus, There are two sorts of evils which may grow up with the good seed of the Law of Nature implanted in man in his first creation, or of the Gospel given for mans renovation. The one sort may be *compared to tares* (as here) whereof there is a sort which the *Greeks*, say to be ἄιον σπερᾶς συμπαραφυόμενον τῷ σίτῳ such as grows up of it self among the wheat in an over-moist and corrupt earth, without any seed sown at all. Such are those evils either in manners or opinion which though they seem to us, that cannot see all things, to grow of themselves, yet they owe their beginning to the enemy the Devil, who first corrupted & endeavours daily more & more to corrupt our Nature. The other sort of evils are compared to *thorns and briars*, Heb. 6. 8. whose end is to be burned, such as are desperate and incorrigible sinners, as may be clearly seen by the scope of the Apostle in that place. The first sort are evils of infirmity for the most part, which are entwisted with our Nature, as tares are with corn, and therefore cannot be cut down, unlesse the good grain goes down with them, all men even the best being subject unto them. Should the Magistrate cut down all these, he must cut himself down for company: and should S. *Paul* have delivered men to Satan for these, he must have given himself into his hands: for though he knew nothing by himself, yet was he not hereby justified. Nevertheless he used a severity towards himself by *keeping down his body and bringing it into subjection*, as a Magistrate may do towards his Subjects for reforming

of leſſer evils and preventing of greater; nay S. *Paul* had the *meſſenger of Satan, a thorn in his fleſh, ſent to him, leaſt he ſhould be puffed up with the abundance of Revelations*, 2 Cor. 12. 7. The ſecond ſort are evils of preſumption which like bryars and thorns are not neceſſarily entwiſted with our Nature, but yet growing up amongſt the good grain, will choak it, and therefore calls for preſent *curſing, and laſtly for burning*, leaſt in the end of the world, it being all become bryars and thorns, there would remain no harveſt to the great Husbandman to be brought into his barnes by his reapers: and ſo this world deſtroys Gods providence preparatory to the laſt Judgement on the right hand, as the forementioned ſuppoſition would deſtroy it on the left.

Sect. 13.

THeir next Argument is taken from the *fallibility of Magiſtrates, which renders them*, they ſay, *uncapable of judging*.

Anſw. It is true that no man is infallible: if he were, he were no man; they needed not to have produced the authority of S. *Peter* to prove it. *And now brethren I wot that through ignorance ye did it, as did alſo your Rulers.* The which place proves it but weakly neither, in as much as there appeared much of malice in the condemnation of our Saviour, in denying and delivering him to be crucified, whom *Pilate* himſelf *was determined to let go.* They did it ignorantly only in this reſpect, namely, that they *knew him not to be the Lord of Glory.* S. *Peter* makes no mention of their malice, though great, leaſt thereby they might have thought the door of mercy to have been ſhut againſt them, and ſo they might have come to the ſame end as their ring-leader *Judas* did. Here was a double defect which occaſioned a wrong judgement, one was of knowledge and a well informed underſtanding, the other was of an honeſt purpoſe of mind; neither of theſe does deſtroy the power of a Magiſtrate, the Rulers remained Rulers ſtill, notwithſtanding their ignorance or malice in this action. Indeed *Plato* ſaies, *Beatæ civitates fore ſi aut Philoſophi regnarent, aut reges philoſopharentur*: 'Tis true, that happy is that City where Princes are qualified with gifts ſuitable to their high calling. But if he want, it as if Philoſophy

did

did give a right to anothers Kingdom, or were necessarily required to the establishment of his own. I say, that then it was a saying becoming one that held a community of goods and wives, whereby he would take from some, that which was their own, and give to others that which belonged to them, *Lact. l. 3. 10.*

This consideration therefore serves only, and that very well too, as a motive to care and conscience in the exercise of power, 2 *Chr.* 19. 7. *Jehoshaphat* speaking of this very matter, gave to his Judges, whom he constituted, this charge, *Take heed and do it*, or take heed the doing of it. *Moses*, *Exod.* 3. 11. said to God, *Who am I, that I should go to Pharaoh, & that I should bring forth the children of Israel out of Egypt?* yet God would have him go and do it, *Exo.* 3. 10. 11.

If then the fallibility of a Magistrate as being a man, or the conscience of his own weakness as such a person, was no argument in those daies, against the power of the Magistrate or the exercise of it, how much lesse is it now under the Gospel, when the light is ordinarily greater then in those times theirs was? Hereunto they will answer two things. 1. That Magistrates under the Old Testament had advantages which ours have not. Whereunto I shall reply anon in its due place, 2. That there is no such need of Magistrates now: for *in those daies* [the times of the Gospel] *all shall know the Lord.*

Hereunto I answer, that if *all*, then the Magistrates especially, who have a special promise for it, as is evident from what has been alledged. If arguments drawn from the Law of *Moses* prevail not with them, what will they say to the Law of Nature? Thus then I argue.

A Magistrates care ought to be about that whereupon principally depends the establishment of a Commonwealth, and the suppression of opinions and men that would ruine it. But upon Religion principally depends the establishment of a Commonwealth, as is made good from the judgement of the very Heathen themselves, as histories, and what before has been shewed, do witnesse; therefore a Magistrate ought to have a principal care of Religion, even by the Law of Nature. This care of Religion consists generally in two things, 1. in setting up of Religion it self, without which can be expected no blessing from God upon, nor obedience from the people to the Magistrate under the notion of Gods Vicegerent. 2. In avoiding of differences in opinions: for from diversities of opinions men usu-

ally

ally fall into diversity of affection and interest, which tends to the ruine of a Commonwealth. 'Tis true that as in a State, provided that all the Citizens hold the same fundamental Maxims necessary to the undergoing of duties essential to its conservation, the Magistrate may tolerate amongst them a difference in many other matters of lesse importance. So it is in the Church as long as every man upholds those opinions which make for the honour of God, and peace and unity of the Church, in the communion whereof he lives, lesser things may be born with. But shall every man be his own Judge herein? No, for there's a threefold judgement, a judgement of discretion, a judgement of direction, and a judgement of jurisdiction: Every Christian has a judgement of discretion, *prove all things, hold fast that which is good*, 1 *Thes.* 5. 21. by applying the rule of the holy Scripture to his own private consolation and edification, The Pastours of the Church [who are the watchmen placed over the *Israel, b. e.* the Church and House of God] have a judgement of direction to expound the holy Scriptures to others. The chief Pastours to whose care the regiment of the Church is committed in a more special manner, have not this only, but a higher degree of judgement, which is of jurisdiction, to enjoyn, to reform, to censure, to condemn, to bind, to loose judicially and authoritatively in their respective charges. If their key shall err, whether it be that of knowledge or jurisdiction, they are accountable to their respective Superiours from thence to a National, and last of of all to a general councit. And that such councils be called, such persons be settled, such charges be by the said persons daily executed, is the Magistrates duty to see to, and his prerogative to command or allow.

But oh *what mistakes*, say they, *by Magistrates, are continued in* Holland *about Religion, &c?*

Ans. If such mistakes are continued in Magistrates, how would these be multiplied, if every one of the people were left to himself? Surely for one that is now, there would be ten thousand in that case. And whereas they urge *Popes, Councils, Oecumenical and National, that they have erred.*

It is answered, that when we yield obedience to the Pope, or be concluded by the Councils and Synods which they alledge, they will be found to say something to the purpose. But since they cannot prove these things, they might have spared as great a many of lines, as I mean to spare in their confutation: yet the 21. Article

of

of our Church yields more then they have proved, *viz.* That *General Councils may not be gathered together without the commandment and will of Princes: And when they be gathered together [for as much as they be an assembly of men, whereof all be not governed with the Spirit and word of God] they may erre, and sometimes have erred, even in things pertaining unto God: wherefore things ordained by them, as necessary unto salvation, have neither strength nor authority, unless it may be declared that they be taken out of the holy Scripture.* Now what use will our adversaries here make of this our gratification? Even this, *viz. What security then can a Magistrate have that he does well?*

Answ. As much security as a Judge that condemns a Prisoner at the Bar, in as much as the *Notitia Juris* is clear. The probation of the fact depends upon witnesses, whereupon if a guiltless person be condemned, the Judge has done his duty by ordering the formality of the tryal, and so has delivered his own soul.

Sect. 14.

NExt they argue from the Royal Law of Liberty, *viz. Whatsoever ye would that men should do unto you, even so do ye unto them, for this is the Law and the Prophets. And those that are forward to persecute, would not be very zealous in their proceedings, if they were sure that those they persecute should have the power on their sides to meet the same measure unto them.*

Answ. That when a man is punished for the committing of any thing unlawful to be done, or omitting that which is unlawful to be left undone, this only is a persecution in Scripture sense. But when a man is condemned for omitting that which ought, or committing that which ought not to be done [such are things which are either absolutely evil or good in themselves, or being indifferent are made so by the intervention of humane authority] this is no persecution, but justice: And whosoever shall do such justice upon any man, and be willing that the prisoner should do so to him, the prisoner would either do it according to the Law as his Rule, and would proceed to sentence, *secundum allegata & probata* as to matter of

fact, and ſo he would do well: for in reaſon [from whence a well ordered will has its denomination] he could not refuſe it: Or elſe the Priſoner coming to judge, would do it in an arbitrary way, without or againſt Law, and not *ſecundum allegata & probata* for matter of fact, but on his own head, or ſome underhand information of ſome whom the party accuſed ſhall never ſee nor know [as has been practiſed under the late Tyranny] He were mad if he ſhould. Who would be contented that another mans Bowl ſhould have a byaſs, and his own have none at all? Therefore *Ariſt. Rhet.* 1. 1. ſayes That it is moſt convenient that all things be determined by Laws, and that as few things as may be be left to the power of the Judges: And that 1. Becauſe it is eaſier to find one and a few, then many that are prudent enough to give Laws, or determine Cauſes. 2. Becauſe Laws are made upon mature deliberation going before their Sanction, but Sentences are given on a ſudden, which renders it difficult for the Judges to do right to every man. 3. Becauſe [which is the weightieſt of all reaſons] the judgement of a Law-giver is not of ſingularities and preſent matters, but of things future and univerſal: but a concional Auditor and Judge are to determine of preſent and definite things, where oftentimes either love, or hatred, or private commodity comes in; in ſo much that they cannot ſufficiently look into the merit of the cauſe, but either private intereſt or trouble will darken their judgement. But there is no good Body of Laws, wherein there is not a *Lex Talionis*, h. e. a proviſion made, that any man, whatſoever he be, may have his remedy againſt him that has done him wrong, though it were his own Maſter that did it, for otherwiſe a tyranny would be introduced. And on the other ſide, that a man may make or expect a retribution for a favour done, otherwiſe ingratitude would take place. Both which are grounded upon this, namely, *Whatſoever ye would that men ſhould do unto you, the ſame do ye alſo unto them:* And *the ſame meaſure ye meet ſhall be meaſured to you again*, Matth. 7. 2. So ſacred a thing was gratitude, that the Heathen (as *Ariſtotle* teſtifies, *Eth.* 5. 5. χαριτων ἱερον ἐμποδων ποιεῖται, ἵνα ἀπροβλητος ᾖ) put the Temple of the Graces in the way, that a man cannot walk the ſtreet, but he muſt ſtumble upon the duty. And the Civil Law puts it in the ſole power of the Parent to diſinherit his Son for the contrary, whoſe examination is to be reſcinded, and he deprived of his

his undeſerved liberty, *Cod.* 8. *t.* 50. And though our Laws puniſh not unthankfulneſs to the Fathers of our fleſh, the Fathers of our ſpirits, the Fathers of our fortunes [for indeed it being comprehenſive of all wickedneſſe, no one puniſhment is enough for it] yet nevertheleſſe the Temple of the Graces is not ſhut againſt theſe, the Law is open to theſe with us: and therefore that Royal Law is ſo far obſerved.

But yet in as much as the Law is an univerſal precept, as one calls it, in the univerſality whereof all particular Caſes cannot be comprehended, therefore ſomething of neceſſity muſt be left to the prudence of the Judge to determine as he thinks meet, provided it be not againſt the Law, which is immutable. In which caſe why ſhould any man prejudge his Judge, who is ſworn to obſerve this Royal Law? Indeed ſhould he do ſo, then what they ſeem to threaten by the Objection here made, they might have juſt cauſe of fear: for they do as good as ſay, Let them look to it, for trump may turn up on our ſide again, which if it does, the ſame rigour which they uſe to us, ſhall we uſe towards them; a Reſolution, not only contrary to this Royal Law, but to Chriſts commandment under the Goſpel, *Matth.* 5. 39. *Reſiſt not evil, but whoſoever ſhall ſmite thee on the right cheek, turn to him the other alſo.*

But to anſwer for them as much as poſſibly can be ſaid in favour of them: They may ſay, that they give this as a Rule, which in common prudence a man would obſerve, not but that they would make demonſtration of meekneſs and lenity, ſhould the diſpoſal of affairs fall into their hands.

But I anſwer, that this is more then they can promiſe; for ſo ſaid *Parmenio* to *Alexander* [when *Darius* offered him ten thouſand talents for the redemption of Priſoners, with all the Land he had on this ſide *Euphrates*, and one of his Daughters for a wife to boot] I would take it if I were *Alexander*; and ſo would I, ſaid *Alexander*, if I were *Parmenio*, *Plut. in vita Alex.* Private perſons know not what themſelves would be, ſhould they come to ſit at the Helm of Government. Then things that make for the intereſt of themſelves, or their Partiſans, may ſeem convenient, which were before abominable in their eyes. One did not know that he ſhould account the Univerſities the only remaining glory of the Nation, till he came to be head of one of the faireſt Colledges in

the Enigmatical pillars were then no longer Myſteries of iniquity. Another would have *Chriſt-Church* paſſe for a Collegiate Dean and Prebends, till he found Leaſes to be invalid without the prophane Title of Cathedral. A third, and he guilty of the *Magnum latrocinium* of all, was at firſt for a popular Government, till he had gotten upon the back of the *populaſſe*, which he perſwaded that it could not mannage its liberty without a Rider. And then——what then? As a reward of their ingratitudes to the King, the Father of his Country,

Non equitem dorſo, nec frænum depulit ore.

Sect. 15.

ANother Argument is, That *as it is not any wayes lawful from the Word of God, for Chriſtian Magiſtrates in the dayes of the Goſpel, to deſtroy and root out the contrary minded in religious matters* [*though Idolaters*] *ſo ſuch proceedings may ſometimes prove inconſiſtent with the very being of Nations: for ſuppoſe any Nation were wholly heatheniſh Idolaters, and the Word of God coming in as amongſt them, ſhould convert the chief Magiſtrate, and one twentieth part of the Nation more; muſt he then with that twentieth part deſtroy all the other nineteen if they will not be converted, but continue in their heatheniſh Idolatry? It cannot poſſibly be ſuppoſed to be warrantable: And this Reaſon holds good againſt the rooting up and deſtroying of Heretieks out of the world, becauſe an excommunicated perſon is as a Heathen or Infidel*, Matth. 18. 17. *Beſides, the Lord calls ſome at the third, ſome at the ſixth, ſome at the ninth hour, others at the eleventh: He therefore that deſtroyes any one, though an Idolater, or, &c. hinders his converſion, and ſo brings eternal loſſe to him.*

Anſw. That a Magiſtrate providing for the eſtabliſhment of a Commonwealth, ought to temper his ſeverity with Chriſtian prudence. Now it were no prudence at all for him and his twentieth part to wage war with the other nineteen [for a war this were like to beget] in as much as inſtead of eſtabliſhing, this would ruine himſelf and his Commonwealth, with Religion and all.

Suppoſe

Suppoſe then that he had nineteen parts on his ſide, and only the twentieth part remained Idolaters, were he to deſtroy that twentieth part? no ſurely, we neither think ſo, nor ever ſaid ſo: The reaſon is, becauſe they were never yet converted [they have not as yet *Cognitionem Juris*, the ignorance whereof excuſeth them] and who knows but that they may be in due time converted? The Queſtion is, Whether in caſe of revolt, (after converſion) to Idolatry, or the like, and in caſe they remain obſtinate, going on to blaſpheme, the Church-cenſures may not reach them, and the civil Sword over take them, and cut them off, that the infection ſpread no farther?

We anſwer, that they may; and this is *Law. in Cod. Juſtin. l. 2. Tit. 11. de Paginis, & ſacrificiis & Templis. Qui poſt ſanctum baptiſma in errore pagano. manent, ultimo ſupplicio plectunt.* Let thoſe that after baptiſme remain in the errour of the *Pagans*, be put to death; *but for thoſe that are not yet baptized, let them without delay take care that their children be baptized: but let the elder firſt be taught the Scriptures, according to the Canons*; and hereunto there is no ſuch penalty annexed; mean while all men are forbidden to aſſay any thing of *Pagan* ſuperſtition, under pain of corporal torment, and condemnation to the ſtanneries or perpetual baniſhment. *Lege Qui. ub. ſupra.* There is a difference then betwixt a *Heathen*, and one that is *As a Heathen*. A *Heathen* ought not to be excommunicated [for it is impoſſible] nor puniſhed with death for his Idolatry, though ſome one that is *As a Heathen*, that is, one that hath been a *Chriſtian* and becomes *Heathen* again, may; and hereby his converſion is not hindred: for the Apoſtle to the *Hebrews* ſayes, That *its impoſſible for ſuch to be renewed by repentance*, Heb. 6. 6.

In the next place they deny *that the Kings Majeſty hath the ſame power in cauſes Eccleſiaſtical, that the Godly Kings had amongſt the Jews; for* ſay they, *albeit the Kings of the Jews had power to puniſh Idolaters and Blaſphemers, and ſome other tranſgreſſors of the then Law of God; yet who tells them that the Magiſtrates under the Goſpel-diſpenſation have ſuch power; hath the Lord Jeſus ſaid any ſuch thing, or if he has, where is it written, nay where is it written from the beginning of* Geneſis *to the end of the* Revelation, *that Magiſtrates under the Goſpell ſhould have the ſame power in religious cauſes, as thoſe under the Law? If the Judicial Law be a Rule for Magiſtrates under the Goſpel to walk by, then why muſt it be mangled in pieces by ſome ſort*

of ſinners with death, and not curſers of parents, man-ſtealers, adulterers, Sabbath-breakers which were ſo puniſhable by the Judicial Law?

I *Anſwer*, That that place of the Prophet *Eſai.* 43.23. is between the beginninh of *Geneſis* and the end of the *Revelation*, wherein it is ſaid that *Kings ſhall be* [*h. e.* under the Goſpel] *Thy* [that is the Churches] *nurſing fathers, and Queens thy nurſing mothers.* The Original is, *giving ſuck or nouriſhers.* Now ſhe that gives milk and nouriſhment to a child will not ſuffer the leaſt mote to be in it, that may do the child hurt, much leſſe ſuch things as may poyſon it. So it is with a Chriſtian Magiſtrate. It is not enough to ſee that the milk of the word be duly diſtributed, to the people, but alſo that blaſphemers and idolaters to the poyſon of Religion, be rooted out. To what purpoſe is it for him to defend her from rapine and violence from abroad [as it is *v.* 26.] if he leaves perdition and ruine at home? And now whereas they ſay *Why does the Magiſtrate puniſh Idolatry and Blaſphemy with death, and not curſing of father or mother, man-ſtealing, adultery, Sabbath-breaking?*

Anſw. Becauſe *Idolatry* and *Blaſphemy* are ſo puniſhable by the Law of Nature, as well as by the Judicial Law of *Moſes.* *Job* 2. 9. Sayes *Job*'s Wife to him, *Doeſt thou yet retain thine integrity? curſe God and die.* Whereby it ſeems that preſent death was the ſure reward of blaſpheming God. And *Job* 31. 26. *If* ſayes he, *I beheld the Sun when it ſhined, or the Moon walking in brightneſſe; and my heart hath been ſecretly enticed, or my mouth hath kiſſed my hand: this alſo were an iniquity to be puniſhed by the Judge, for I ſhould have denied the God that is above.* From whence it is evident, that heathenish Idolatry is puniſhable by the Magiſtrate; but how? ſurely not with leſſe then what is due to blaſphemy, which ſee here made a conſequent of Idolatry. The other ſins mentioned in their objection are made capital by the Judicial Law alone [which indeed is in moſt things practicable under the Goſpel too, if it ſeems neceſſary or expedient to the Magiſtrate, and not otherwiſe] only as for Sabbath breaking, there can be none where there is no Sabbath binding, nor has been ſince the abrogation of the Law. Wherefore this their argument taken from things of different Natures thus jumbled together, is as very a fallacy of *many Interrogations*, as this is, *viz. Nonne Socrates, Plato, Ariſtoteles, Petrus, Bucephalus, Leviathan,*

ſunt

sunt animalia rationalia? For as some of these are *animalia rationalia*, some not; so some of those appertain to the Judicial Law, some not: some may be the subject of a positive Law under the Gospel if it seems good to the Law-giver; some, as namely Sabbath breaking, cannot, because the Jewish day, and the Jewish observation of it is abrogated.

Hereunto they add, *That the Kings of the Jews had advantages* [*which we want*] *to direct them in judgement, as the standing Oracle, the Urim and Thummim, extraordinary Prophets. Therefore* Ahab *and others leaving these ran into various errours, persecuted orthodox Prophets, as* Jeremy, Michaia, *and* Elijah.

Answ. That our Adversaries even now confessed, that the punishment of Idolaters, Blasphemers, and some other transgressors, was written in plain precepts of the *Mosaical* Law, for in answer to an Objection, *page* 21. they have these words, *viz. But in answer we deny not, but the Kings of the Jews had power to punish Idolaters, and Blasphemers, and some other transgressors of the then Law of God: which power was given them of God, and written in plain precepts in the Mosaical Law.* If they had power to punish these things, then what these things were, was notoriously known; otherwise the punishment had been unjustly inflicted. Why then do they [and that almost in the same breath] alledge the *Urim* and *Thummim*, *Oracle* and *Prophets* to direct Judges in matter of Law and *Jus universale*, which every man is bound to take notice of? And for matter of fact, *Urim*, *Thummim*, *Oracle* and *Prophets* were extraordinary wayes of discovery of this or of any thing else, never to be made use of but when the thing could not otherwise be known, and that in a matter of great moment too. The ordinary way of discovering matter of fact was by witnesses, or the confession of the party. In case the party would not acknowledge the fault, then *in the mouth of two or three witnesses every word shall be established*, Deut. 19. 15. And is not the same rule given in the Gospel, *Mat.* 18. 16? The want therefore of *Urim and Thummim*, *Oracle* and extraordinary *Prophets*, did not abolish the right use of the Magistrate; for then after the Captivity the *Jews* had never had the right use of the Magistrate. Now then, if excellent Magistrates under the Law [such as were *Zorobabel* and *Nehemiah*] had no other advantages to Magistracy then we have under the Gospel, their Arguments,

guments, drawn from advantages which the Jews had above the Christians, falls to the ground, and nothing hinders, but that we may have as good a Magistracy under the Gospel as they had under the Law, and altogether as infallible too, or rather [I might have said] as little fallible, for that they were actually fallible is evident, *Neh.* 7. 64, 65. where we read, that some of the Priests off-spring sought for the Register of their Genealogy, but it could not be found. What then? The *Tirshatha* or Governour could not resolve it how it stood, as formerly such things were done: and therefore they were *not to eat of the holy things till there stood up a Priest with Urim and Thummim*, which never came to pass: And now, I pray you, where was their greater infallibility from this time to the coming of Christ [which was the space of five hundred and thirty years] then Magistrates have ever since had? As for *Ahab*, whom they urge to have erred, I say, that he erred, not for want of advantages which others had, but for want of an honest purpose of mind, which hindered the right use of those advantages, he being a man that had *sold himself to do iniquity*, mean while he ceased not to be a Magistrate.

Another Argument they draw from the *different dispensations of the Gospel from those of the Law.* These dispensations are now a-dayes more talked of then explained or understood, and least of all in this present affair. *The dispensations are different*, say they, and why? Because, forsooth, *under the Gospel transgressors are not to be proceeded against, as under* Moses, *by external force and power: God in patience and long-suffering waiting on men.*

Answ. If transgressors are not to be proceeded against, under the Gospel, by external power, how is it then said, that *the power beareth not the sword in vain*, and that it is *the Minister of God to execute wrath on them that do evil*, Rom. 13. 4? By *evil* is understood *all evil*, it being in *materia necessaria*, according to that of Pro 20. 8. *A King that sitteth on the throne of judgement scattereth away all evil.* If *all*, then it is evil committed as well in spiritual as secular things: And then for patience and long-suffering towards sinners, expecting their repentance: as God is the same God, so has his patience and long-suffering been heretofore as much as now under the Gospel. Was he not one hundred and twenty years before he brought the Floud upon the world of the ungodly? And was he not grieved

forty

forty years with his people, before he ſware that they ſhould not enter into his reſt, *Pſalm* 95. and *Heb.* 3. Whereas now God expects a preſent embracing of grace offered, 2 *Cor.* 6. 2. *Now is the accepted time*, future repentance is not to be preſumed upon.

But, ſay they, *when any continues in diſobedience to the Goſpel, his puniſhment is eternal in the world to come; therefore as the Apoſtle ſaith*, 1 Cor. 4. 5. 'Judge nothing before the time until the Lord 'come, who will bring to light hidden things of darkneſs, and will 'make manifeſt the counſels of the hearts, and then ſhall every man 'have praiſe of God.

Anſw. And ſo when any one continues in diſobedience to the Law, his puniſhment is eternal too. But what is this place to a mans continuance in diſobedience to the Goſpel? Is it not alledged by St. *Paul* himſelf a Preacher of the Goſpel? He would not be judged before the time; for what? for his not continuance in obedience to the Goſpel? Nothing leſs; for he ever continued in obedience to it, and ever preached it. The Queſtion was, whether he were faithful in this his ſtewardſhip or no? whereof they were not to be judges, but God alone the ſearcher of the heart. St. *Paul* himſelf *knew nothing by himſelf, yet was he not thereby juſtified. The heart of man is deceitful above all things*: and if a man may be deceived in his own heart, it were a raſh thing to judge another mans, and that before the time that *the hidden things of darkneſs ſhall be brought to light, and the ſecrets of all hearts ſhall be diſcloſed* to the view of all men, as now they are to God. It is therefore raſh and bottomleſs judgement that the Apoſtle here forbids, not that which is paſſed upon good grounds and ſerious deliberation. 2. It is ſaucy cenſure that is here forbidden, to wit, that they being private men ſhould go about to cenſure their Apoſtle and Preacher, when they were rather to be judged by him. 3. It is impertinent judgement that is here forbidden, in going about to judge the heart, when man looketh on the outward appearance only, and judgeth in matter of fact [not in matter of thought] and this is all the Magiſtrate himſelf pretends to, wherein it is lawful for him to judge, which is confirmed by the ſame Apoſtle, 1 *Cor.* 2. 6. *Are ye unworthy to judge the ſmalleſt matters?* and v. 4. he takes it for granted, that they have judgement *in things pertaining to this life.*

But, say they, 'St. *Paul*, 1 *Tim.* 1. 13. sayes, that he was a blas-'phemer and a persecuter, and if the mind of God had been that he 'should have suffered death in that condition, how should he have 'had repentance given him, and been such a glorious instrument in 'the Church as afterwards he was?

Answ. That it was neither the mind of God, nor the duty of the Magistrate, to cut off St. *Paul* for blasphemy before his conversion, as this was; and in the time of ignorance, when nor he, nor the Magistrates, under whom he lived, knew it to be blasphemy to speak against Christ or Christians. Hence it was that he said, that he obtained mercy. The Jews knew not Christ to be the Lord of glory for *had they known it they would not have crucified him.* Wherefore St. *Peter* shews them, that a door of mercy was yet opened unto them. The same may be said of the Jews, alledged by our Adversaries here. The Jews were never yet converted to Christianity, which may be the reason why they are not punished nor condemned for blasphemy against Christ. But in that they say, that the *Jews are the greatest blasphemers of Christ that are on the earth*, this is true only implicitely; for should they explicitly blaspheme they were worthy of punishment, yea and were punished by the Imperial Laws, as may be seen in *Cod. Justiniani l.* 1. *t.* 9. *de Judæis & Cælicolis*, where it is decreed, 'That if any of those *Judæi* or '*Cælicolæ* did attempt any mischief against them that refused to 'entertain their Sect, they and their confederates should be com-'mitted to the fire. *And again*, If any Jew did presume but to 'traduce any one to his religion, he was to be condemned to a pro-'scription of his goods, and punished after a miserable manner. And a third Law sayes, 'That if a Jew presumed to draw a Christi-'an to his religion, he was to be proscribed, and suffer the punish-'ment of bloud. They have been heretofore permitted to live here, as they are now elsewhere amongst Christians, but how little it has wrought upon them all the world knows: it is not Gods time yet, it seems, to take away the vail that is drawn over their eyes. Mean while you must understand, that the Jews remaining Jews, do not acknowledge themselves the natural subjects of any Prince in the world. They will admit themselves to be the local subjects of those under whom they are, and will not be received to that neither, but upon conditions of freedome; wherefore it was a Law Imperial,

Cod.

Cod. Justin. l. 1. Tit. 9. de Judæis & Cœlicolis, Ritus suos citra contemptum Christianæ religionis retineant; that they might retain their Rites without contempt of the Christian Religion.

Neither will it be for the purpose of our adversaries to urge the *Toleration of more then one Religion in other parts of the world*, as in France *and several parts of* Germany: for first, In tolerating of them, they tolerate not blasphemy or heathenish idolatry: for in *France* it self their civil courts take cognizance, *Des crimes de lezze-Majesté divine & humaine*, *h. e.* of crimes of Treason against God and the King. 2. in *France* the King permits but two Religions, not all, as these men would have done here. So in *Germany* Popery and the *Augustane* confession have been permitted together, but not all Religions: and how comes even these things to pass, but because Princes give away that power over the Church, wherein God has vested them, to the Pope, or people, That the King of *France* hath so done is clear from the *Pragmatica Sanctio*: wherein its acknowledged that the Kings of *France* own originally, no Superiour, but God, and that without the said *pragmatical sanction*, the Acts of the Council of *Basil* were of no validity, which was done at *Bourges* by an Assembly of the Estates, and confirmed by the King, shortly after the celebration of the said Council of *Basil*, which was *anno Domini*, 1436. And that this hath ever since obtained in *France* appears by the following censure of the contrary doctrine.

Censure de la sacree faculte de Theologie de Paris, contre la puissance temporelle du Pape.

LE premier jour d' Auril mil six cents vingt six, apres la Messe du St. Esprit, l' assemblee s estant faite a l accoustumee en la salle du College de Sorbonne, touchant le livure impie de Saternelly Jesuite, ouy le rapport de docteurs que la faculte avoit deputez, lesquels ont expose qu es deux chapistres qui leur avoiint estez Mar-

quez, eſtoyent contennes les propoſitions ſuivantes : Que le Pape pent punir les Roys & les Princes de peines temporelles, les depoſer & priver de leur Royaume & eſtats pour crime d' Hereſie & deliurer leurs ſujects de leur obeiſſance : & que telle a tousjours eſte la couſtume de l' Egliſe. Et non ſculement pour l' hereſie mais encore pour d' autres cauſes, aſcavoir pour leur pechez s' il eſt ainſi expedient : ſi les Prences ſont negligens : s' ils ſont incapables & inutiles. De plus que le Pape a la puiſſance ſur les choſes ſpirituelles, & ſur toutes les temporelles, & qu' il a cette puiſſance de droit divin. qu' il faut croire que le pouvoir a eſte donne a l' Egliſe & a ſon Souverain Paſteur de punir de peines temporelles les Princes qui pechent contre les Loix divines & humaines : particulierement ſi leur crime eſt une hereſie. Ils ont auſſi dit que Saternelly affirme que les Apoſtres eſtoient bien ſujects au Princes ſeculiers, mais non de droit, & meſme qu' auſſi toſt que la majeſtie du Souverain Pontife a eſte eſtablie, tous les Princes luy ont eſte ſujects bref ils ont rapporte que cet Autheur explique ces paroles de Jeſus Chriſt, Mat. 16. *Tout ce que vous liez ſur la terre & non ſeulement de la puiſſance ſpirituelle, mais auſſi de la temporelle, & qu' il corrompt le text de St.* Paul 2 *ad* Cor. 10. Poteſtatem dedit nobis Dominus in ædificationem & non in deſtructionem, *en retranchant une negation, & fait dire a pluſieurs autheurs, qu' il cite de choſes a quoy ils n' ont jamais penſé. concluans que tant, ces choſes que pluſie autres qu' ils ont rapportees meritoient tres-juſtement la correction & la cenſure de la faculte : Monſieur le* Doyen *ayant mis la choſe en deliberation apres que les opinions de tous les Docteurs ont eſte, ouyes & leurs voix recuillies la faculte a improuve & condamne la Doctrine con-*

contenue en ces propoſitions, & aux concluſions desdites chapitres comme eſtant nouvelles, fauſſes, erronees, & contraire a la parole de Dieu, qui rend la dignite du Souverain Pontife odieux, & ouvre la chemin au ſciſme, qui deroge, a l' authorite Souverain de Roys, qui ne depend que de Dieu ſeul, & empeche la converſion de Princes infidels & heretiques: qui trouble la paix univerſelle & renverſe les Royaumes, les eſtats, & les Republiques, Bref qui detaurne les ſujets de l' obeiſſance qu'ils doivent a leur Souverains, & les induit a des factions, rebellions & ſeditions, & a attenter de la vie de leur Princes. fait en Sorbonne, les jour & an que deſſus, & receu le 14. *Auril.* 1626. *Par le commandement de meſſieurs les* Doyens *& Docteurs de la ſacree faculte de Theologie de* Paris.

Signe

Ph. Bouvot.

The *French* deriving themſelves from the confines of *Germany*. The like may be ſaid of the *German* Powers: and *the powers that are are of God, Rom.* 13. and depend immediately upon him. But theſe powers, I ſay, are for the moſt part given away to the Pope by the true owners of them; whereas did they reform Religion by their own authority, as the Kings of *England* have done, all men might quickly be brought to ſubſcribe and ſubmit to that Religion and Government, which they ſhould authorize according to the word of God, and the conſent of antiquity, which would never have been brought to paſs in *England*, had the Kings referred themſelves herein to *Pope* or *people*.

And whereas they urge that *it makes for the ſecurity of Princes to give liberty to all.*

I anſwer, That then this ſecurity muſt be either from God or man:

from God it cannot be, in as much as he that gives liberty to all religions evidently shews that he has no regard of any, but meerly as to the notion of it: in which case, what security can he expect from God? neither let our present adversaries think they please God in pleading for a liberty of blasphemy, though they pretend that their very soul abhor it: from *man* it will not be, for thereby he will create as many interests as Religions, which will unite against the lawfullest of all [which they know will aim at an uniformity] though they shall no sooner have beaten down this then they will fall a squabbling among themselves. In which regard it may be said of them as *Plutarch* speaks of *Cæsar* and *Pompey*, namely, that it was "not their dissension which was the cause of the civil war, as was "commonly supposed, but their union rather, in as much as they "first went about to ruine the authority of the Senate and of the "Nobility, and then they quarrelled among themselves, a thing, "saies he, which *Cato* many times foretold and prophesied. Those that aim at usurpation catch most fish in these troubled waters. Thus did *Jeroboam*, whom our adversaries instance in, as if it made for them, when indeed they could not have found an example in all the Bible, or in all the world, that makes more against them. They say "that *Jeroboam* wanting faith to believe that his new kingdom could "any ways be secured to him, or kept from going back to the linage "of *David*, unless he devised some new way of worship to keep the "people in their own land, and for his so doing he thought he had "much reason of state: whereupon he took counsel and made two "calves of gold, 1 *Kin.* 12. 16, 17, 18. and said unto them, it is "too much for you to go up to *Jerusalem*; behold thy God, O *Is-*"*rael*, which brought thee out of the land of *Egypt*, which policy of "his procured this event which God denounced against him, say-"ing, I will bring evil upon the house of *Jeroboam*, and will cut off "from *Jeroboam* him that pisseth against the wall, and him that is "shut up and left in *Israel*, and will take away the remnant of the "house of *Jeroboam*, as a man taketh away dung till it be all gone. "And 1 *Kin.* 14. 10, 11 for the sin wherein he made *Israel* to sin "is he branded to all posterity, *&c.* whereunto they adde by way of application, *be wise now therefore O ye Kings*, Ps. 2.

Answ. They should have said, *Be wise now therefore O ye Rebels*, such *Jeroboam* was. This *Jeroboam* an obscure fellow, and servant

to

to *Solomon*, 1 *Kin.* 11. 26. *rebelled* againſt his King, and by his artifices drew away ten tribes after him from *Rehoboam*, and the houſe of *David* under which the true worſhip of God remained and flouriſhed. Now *Jeroboam* conſidering that he was but a rod ſent to ſcourge Gods people, and to be thrown into the fire at laſt, uſed all means to croſs providence, and to perpetuate the Kingdom to himſelf and his poſterity, which he knew to reſt chiefly in the buſineſs of *Religion*. Then well weighing that if he ſuffered the people to uſe their old way of worſhip, it would prove a means to reduce them to obedience to their lawful Sovereign. He therefore perſwades them that they need not go to *Jeruſalem*, ſaying that the Calves which he had ſet up, the one in *Bethel*, and the other in *Dan*, were the Gods which brought them out of the Land of *Egypt*: for which the curſe of God lighted on his family, as our adverſaries have noted, and he was branded with a note of perpetual infamy ſo often repeated in the hiſtory of the Kings of *Iſrael*, *viz. Jeroboam the ſon of Nebat who made Iſrael to ſin.*

Juſt ſo was it here: we had a *Jeroboam* who rebelled againſt his *King*, after whoſe death [which he contrived too] he carried away the proportion of ten tribes after him: and the better to aſſure them to himſelf, told them they need not look after *Churches* and *Steeple-houſes*, nor the Religion which was there taught and practiſed by thoſe that frequented them, that they might ſet up the *golden calves* of their *own ſpirits*, and adore them where they pleaſed, *made prieſts of the loweſt of the people*, which were not of the Tribe of *Levi*. That is, ſent thoſe to *preach* and *pray* that had neither *Ordination* nor *learning*. Now he is gone, and how much more of this dunghill is ſwept away, I cannot preciſely tell, but this note of infamy will reſt upon him, namely, that *he made* England, Scotland, *and* Ireland *to ſin*. And thus we ſee how their own argument *ab exemplo*, in every particular makes againſt themſelves, and againſt that liberty they contend for, ſo unlucky they have been in it.

Sect.

Sect. 16.

IN the next place they preſs the *liberty granted to tender conſciences by the Kings Majeſties Declaration from* BREDAH.

Anſ. And ſo they had it, till that fell out which might be foreſeen, *viz.* A making uſe of it to an inſurrection in *London*, which might have put all the Kingdom into a flame, had they not been as fanatick in their undertake as in their opinions, perſwading themſelves that *one* of them *ſhould chaſe a thouſand.* And why this Liberty was reſtrained, is ſet forth in the Kings Majeſties Proclamation to that purpoſe, by whom it was never intended to grant a Liberty to others which might put a reſtraint upon his Majeſties own ſelf at laſt.

As for what they *urge* out of Dr. *Taylor*, Lord Biſhop of *Down* and *Conner* in his *Liberty of propheſying, and his Epiſtle Dedicatory to it*, I ſay that he might think it high time, even for the *Orthodox* to cry up a liberty of opinions amongſt the reſt, when the cry of others had prevailed for the liberty of all Religions but the true: and our Adverſaries, to render their preſent cry the greater, produce the *teſtimony of the ancients in the margin.*

But to make up the *number* 15. *which they promiſed in their Title Page*, they have made ſome of them ſeparatiſts from themſelves, by dividing *Minutius* from *Felix*, *Sulpitius* from *Severus*, *Socrates* from *Scolaſticus*; for otherwiſe they had had but a petty Jury: this they never took from that learned Biſhop ſince then, *male deſcribendo*, yea, and *male vertendo* too, theſe have made them their own; my task will be to anſwer them only: The thing inſiſted on this, that *for the firſt* 300. *years there was no ſign of perſecuting of any man for his opinion, though at that time there were many horrid opinions commenced.*

Anſw. That this is either generally to be underſtood: *h. e.* of Chriſtianity in general perſecuted; or elſe of any man or mens being perſecuted by other Chriſtian or Chriſtians for matter of opinion. If generally underſtood, I oppoſe thereunto the 10 Perſecutions, which happened in the firſt 300. years. The 1. was under *Nero*, *anno* 67. whoſe decree was that to confeſſe a mans ſelf to be a Chriſtian, ſhould

ſhould be capital. The 2. under *Domitian*, *ann.* 90. The 3. under *Trajan*, *ann.* 100. whereof *Plini* to *Trajan*, *l.* 10. *Epiſt.* 111. The 4. under *Adrian*, and *Antoninus Piuy*, *ann.* 126. The 5 under *Antoninus Philoſophus*, and *Antovinus Verus*, *ann.* 168. The 6 under *Severus*, *ann.* 203. The 7. under *Maximinus*, *ann.* 236. The 8. under *Decius*, *an.* 251. The 9. under *Valerianus*, *ann.* 258. The tenth under *Diocletian*, *ann.* 303. If this would be underſtood reſtrictively of any man or mens being perſecuted by other Chriſtians: I anſwer, 1. That I hope they will recall their word *perſecuting*. *Horrid opinions* may be proſecuted and puniſhed, not perſecuted; I mean in the Scripture acception of the Word, though in the Law it be ſo accounted. *Cod. l.* 1. *t.* 5. *l g. Manicheos ſeu Manicheas vel Donatiſta meritiſſima ſeveritate perſequimur.* 2. If *horrid opinions* were only *commenced*, they were but begun; but ſin when it is perfected (and not before) bringeth forth death by the Laws of God; and if horrid ſin, by man too. 3. For proſecuting, or (as they call it) perſecuting for opinions, either commenced or perfected, what power had they to do it withall, when all the Emperours were Heathen, & there was no eminent Magiſtrate to take cognizance of differences among Chriſtians themſelves, otherwiſe then to foment them, that thereby they might become the ruine one of another? 2. Of the Authors alledged, the Hiſtorians (whom only I look upon for matter of fact) ſay nothing in the buſineſs, and therefore prove nothing at all. As for inſtance, *Sulpitius Severus* ſays nothing of one Chriſtians perſecuting another. *Ergo*, one Chriſtian did not perſecute another: this is a *non ſequitur*, it being an argument from humane authority, and therefore holds not negatively, eſpecially from the authority of one that has written but an Epitome, a very manual of hiſtory, which cannot be comprehenſive of all things, neither does he mention any thing but the ten perſecutions, and what relates to them in all that three hundred years, which he does too in leſs then one hundred and fifty lines in *Octavo*, of a St. *Auguſtine* print, which could not have been much had it been ſo many lines in a *Minion* or *Nonpariel*. And as *Sulpitius Severus* did not, ſo *Socrates Scholaſticus* could not ſpeak any thing of this matter, in as much as his hiſtory begins with *Conſtantine*, which was after the expiration of the ſaid three hundred years.

Thirdly, did any of those Authours speak against persecution for matter of opinion? then this is an argument that there was such a persecution (so our adversaries are pleased to call it) or else they fought with a shadow.

Their dislike hereof consisted in two things, 1. That any should be put to death meerly for his opinion, and this was St. *Austin*'s dislike, who was first of opinion that it was not honest to use any violence to misperswaded persons, but afterwards he retracted it, *Retract. l. 2. c. 5.* quoted by the Dr. himself *lib.* of proph. *sect.* 14. We agree with St. *Austin*, as we have signified all along, that no man is to be put to death for simple heresy, *h. e. qua* heresy, unless it has joyned with it Blasphemy, Heathenish Idolatry, Sedition, or the like.

The Doctour himself allows punishing *Romish* priests with death, not as for Religion, but as enemies to the state, *Serm. at St. Maries on Gunpow. Treason*, neither does the said Dr. disallow of Laws for punishing of Hereticks in general with corporal punishment; only he would have the execution of those Laws upon emergencies committed to the discretion of the Governours of the Church, *ib. sect.* 17. The second thing those forementioned Authours or any of them disliked was, that any man should be *compelled* to a Religion, not that he should be *corrected* for his wandrings from it: and so much is learned from *Tertullian ad Scap. Nec religionis est cogere religionem, qua sponte suscipi debet, non vi*; and this has been our tenet all along.

But, say they, *This restraining of liberty, imposing upon mens consciences, and lording over their faith, came in with the train and retinue of Antichrist, that is, they came as other abuses and corruptions of the Church did, by reason of the iniquity of the times, and the cooling of the first heats of Christianity, and the increase of interest, and the abatement of Christian simplicity.*

Ans. That if this *restraining*, and *imposing*, and *lording* be meant of the Popes infallibility, and resolving every thing into that *Chimera*, then I agree, that it came in with the train and retinue of Antichrist.

And its an argument the men of this generation are the train and retinue of Antichrist, whose *opiniatreté* or self-conceitedness is such,

such, that every one thinks himself a Pope in that regard. Therefore the granting of liberty to them is to acknowledge their infallibility, and consequently, were there a thousand Religions amongst them, every one must be acknowledged to be the true; and then what would become of ONE LORD, ONE FAITH, ONE BAPTISME? *Ephes.* 4. 5. but if this restraining be meant of any other restraint by the Civil Magistrate; Liberty was restrained before *Phocas* his time [who was called the Midwife of Antichrist] as may be seen in *Cod. Justiniani l.* 1. *t.* 5. and *t.* 9. which *Code* was composed, [*Anno* 529. and 530. above seventy years before *Phocas*] not of Laws then newly enacted, but of such as had been made by his Predecessors long before, amongst which those that touch the present business were those of *Arcadius*, *Honorius*, *Valentinianus*, *Theodosius*, &c. all promoters of the orthodox faith, and therefore ushered not in the train and retinue of Antichrist, which never did so lordly and imperiously appear as in Pope *Hildebrand*, called *Gregory* the seventh, who sate at *Rome* between four hundred and five hundred years after *Phocas*, and above five hundred and forty years after the last composure of the *Code*. He first of all the Popes excommunicated the Emperour, and arrogated to himself the power of instituting an Emperour.

I agree likewise, that *the King of* France *his giving permission to the* Huguenots *has proved prosperous to that Nation*, though most prosperous to the *Huguenots* themselves, who have found more happiness in peace and obedience, then ever they did in rebellion, and holding out against the power and authority of their King. But had he given the same liberty to all Religions, it must have been the confusion of it, and as displeasant to the *Huguenots*, as the denyal of liberty to themselves had been before. In every assembly of the *Huguenots* the King has a Commissary, to see that nothing be decreed amongst them against the interest of the Crown: But how can such a thing be among men of all Religions, and no Principles?

I agree likewise, 'That liberty of conscience should be preserved in all things where God hath not made a limits: For the Article of our Church, before mentioned, sayes, 'That she has not

'power to impose any thing contrary to the Word of God, yea or 'besides it, as necessary to salvation.

I agree, 'That the soul of man should be free, and acknowledge 'no Master but Jesus Christ: And yet may it be subject to humane Laws, which do bind the conscience in themselves, not for themselves, but for and on the behalf of God and Jesus Christ, who commandeth *every soul to be subject to the higher power*, Rom. 13. and in this regard matters spiritual may be restrained by punishments corporal as we have already said.

I agree too, that meekness, and charity, and longanimity should be exercised towards those in errour: and lastly, 'That the infir-'mity of man, and difficulty of things, should be both put in the 'balance to make abatement in the definitive sentences against 'mens persons.

But what is all this to idolatry, sedition, and blasphemy, which our Adversaries have herein endeavoured to maintain as not punishable by the Magistrate? And what is this to those steams of opinions breathed out of the bottomlesse pit, against which they would not have the Magistrate as much as hold his nose?

Therefore they go on and say, 'That the best of men, and most 'glorious Princes, were alwayes ready to give toleration, but never 'to make execution for matters disputable, as *Eusebius* in his se-'cond book of the life of *Constantine* reports.

Ans. All this we grant: But what is all this to horrid opinions, or practises, against which severe Laws were made by glorious Princes? These were not of things disputable, & *de quibusdam vrculis*, as they are termed in the title of the Chapter of the said second Book of *Eusebius*, concerning which there was no Law made, nor like to be made, against which any toleration or whereupon any sentence might be given, upon which any execution might be suspended. But they were of matters of higher concern, as will appear by the Laws themselves. The first was that of *Constantine* the Great, who after the *Nicene* Council commanded the books of *Arius* to be burnt, and that he who neglected it should be put to death, as is observed by *Alphonsus a Castro, de just. a Hereticorum punitione l. 2. c.* 15. So *Theodosius* commanded the *Donatists* to be put to death, as *Minus Celsus Senensis* himself witnesseth. But the *Cod.* of *Justinian, l.* 1, *Tit.* 5. testifies

fies more in this matter then I need now to write, wherein we find that there is a Law made by the Emperours *Gratian*, *Valentinian*, and *Theodosius*, for the perpetual silencing of heresies and Hereticks, *ut Haereses perpetuo quiescant*. Another for interdicting all Conventicles of them to be held either night or day, made by *Arcadius* and *Honorius*. Another against the *Manichees* in particular, That they be Out-laws, suffer a publication of their goods, barred of all liberality of, or succession to others, that all power of giving, or selling, or contracting be taken away from them, and much more. Another made by *Theodosius* and *Valentinian*, against the *Arians*, *Macedonians*, *Pneumatomachi*, *Apollinarians*, *Novatians*, or *Sebatians*, *Eunomians*, *Tetradites* or *Tessarescadecadites*, *Valentinians*, *Paulians*, *Papianists*, *Montanists*, or *Priscillianists*, the *Phryges* or *Praepusites*, *Marcionites*, *Borborites*, *Messalians*, *Euchites*, or *Enthusiasts*, *Donatists*, *Audians*, *Hydroparastats*, *Tascodrogites*, *Batrachites*, *Hermogenians*, *Photinians*, *Paulianians*, *Marcellians*, *Ophites*, *Encratists*, *Carpocratites*, *Saccophorites*, (*& qui ad imam usque scelerum nequitiam pervenerunt*) the *Manichees*, that they have no place either of abode or convening, *in Romanum locum*. As for the *Manichees*, they were not only to be banished the Cities, but they were to be (*tradendi ultimo supplicio*) delivered to death, least the Elements should be infected with them, or injured by them. Another Law was made by them, That they that adhered to the opinion of *Nestorius* should not be called Christians, but *Nestorians*, from their Author *Nestorius*, whose impious books, written against the Decrees of the Council of *Ephesus*, every man was forbidden to have, to read, or to write out, but were diligently to be searched for and burned. All places of meeting were thereby forbidden these *Nestorians*; and whoso offended against this Law, was to suffer publication of his goods. Another Law was made by *Valen*, and *Marcian*, against the followers of *Eutyches*, whose opinions were condemned by the Council of *Nice*, consisting of three hundred and eighteen Fathers, and in the *Constantinopolitan* Council, consisting of one hundred and fifty other Bishops. These were called also *Apollinarists*, and were to ordain no Presbyters under pain of confiscation; they were to have no Monasteries, nor meetings by day or by night, under pain of forfeiture of the house, if the owner were aware,

aware of it, or else ten pound in gold: they were to have no room in the Militia, &c. Divers other Laws are there to be seen, whereby the *Manichees* are punishable with death, other Hereticks with confiscation, or the like. Now albeit the capital punishments here mentioned were seldome inflicted, yet others doubtless were, even those of banishment and confiscation. [Nay, as we have noted before, that severe Laws were made against the misbehaviour of the Jews: So *Soc. Scholast.* tells us, *Hist.* 7. 16. that condign punishment was undergone by some of them, upon the command of the Emperour, for scoffing at Christ and Christianity in their Crucifixion of a Christian Boy.] To these Laws, it is probable that King *James* had an eye in his Declaration against *Vorstius*, sent by an Embassadour to the States of *Holland*, wherein he manifesteth his detestation of *Vorstius*'s horrid opinions, as deserving the banishment of the Author, rather then the honour of his being a publick Professor in that famous University of *Leyden*. And this learned King of happy memory I mention, the rather, because our Adversaries alledge him *writing to the United Provinces, and advising them to maintain peace, by bearing one with another in (such) differences of opinions and judgement.*

Answ. This is true, if by such differences be meant disputable things, and such perhaps as were meant by *Constantine* in the foresaid 55. *c.* of the second book of *Eusebius*, though not the same, wherein he would have men perswaded to a pious *Syncretisme* rather then a Schisme, which might occasion the Magistrate to make use of his Sword: which wholesome counsel it were to be wished men would take amongst us: where one party decryes the other for *Arminian*, which is it self as fast decryed for *Calvinist*, on the other side, both, though they differ in their Doctrines, agree in their Uses and Applications, and take all the Articles of our Church to be for them, as is observed by the Kings Majesty of blessed memory, in his Declaration set before the book of Articles. But that they might as well agree in Doctrines as Uses, they should do well to take up that excellent moderation prescribed by our Church in the close of the seventeenth Article, which is, That *Gods promises are to be received* [not to curious disputes, but] *as they are generally set forth in the Scripture, and in our doings that will of God is to be followed,*

followed, which we have expresly declared unto us in the Word of God.

And as for the *Emperours, and Duke of* Savoy's *tolerations, together with that of* Polonia *and* Rome *it self*, alledged here for their defence: I say, it is one thing what they did upon State policy, and another thing what they would have done, had they not been under a necessity of doing it. The King of *Spain* has made a peace with the *Hollander*, notwithstanding his claim he makes to the *Low Countries*; why? because he has irons enough in the fire elsewhere. The case was so with *Ferdinand* of *Germany*, *Emanuel* of *Savoy*, the State of *Poland*, the Emperours of *Rome*, a necessity lying upon them to do as they did: but by the way I must tell you, that there were Laws made against the *Novatians* before *Justinian's* time, witness that before quoted out of the Code, which was enacted by *Theodosius* and *Valentinian* against that rabble of Hereticks, whereof the *Novatians* were a part; and even that Law refers to others formerly made particularly against their Conventicles, which they falsly called Churches. Neither did the others want Laws against a liberty of Religion, though they thought it necessary to tolerate it. Which necessity ceasing, *the Popes* [as their following words would have it] *were the first preachers of force and violence in matters of Religion, and yet it came not so far as death, but the first that preached that Doctrine was* Dominick *the founder of the Order of begging Fryars.*

Answ. That (as I conceive) neither were the Popes the first preachers of force and violence, neither was *Dominick*, the first founder of begging Fryars; for I have already proved, that force in this case has been practised before, taught by St. *Austin*, and approved by God himself, in giving men into the hands of *Satan for the punishment of the flesh*. Nay did not the whole Christian world agree together upon the same principle in the holy war against Infidels [which is more then we have undertaken to justify] though the same power which was raised against them, was turned against Christians upon the instigation of *Dominick*? This *Dominick* was not the founder of begging Fryars [for these owe their beginning to S. *Francis* of *Assize*] but of a new order of working Fryars, who being unable to maintain themselves by working, were forced to

piece

piece out their maintenance by begging. The new Order I call them: for here even in this Iſland about ſix hundred years before *Dominick*, the Monks of *Bangor* were about two thouſand and one hundred that lived upon the work of their hands, as *Bede* witneſſeth. *Hiſt. Eccleſ. Gent. Ang. l. 2. c. 2.*

In the next place, to the pretended *injuſtice of the executions that are urged to have been done in the reign of* Henry *the fourth for matter of opinion*, I ſay that what was done, was occaſioned not ſo much for opinions, as for the hoſtile manner that the aſſertors of thoſe opinions aſſembled themſelves in, which was pernicious in it ſelf, and dangerous to the State. Theſe were called by ſeveral names, one whereof was *Lollards*, not as owing their beginning to *Lollardus* a *German* [if I may have the liberty of conjecture] but as being ſo called, *quaſi Lowlords, h. e.* Levellers: for in Acts and Monuments they are alſo written *Lolleards*, the termination whereof comes near to the *Scottiſh* word *Laird* for Lord.

In the laſt place it is objected, *Why are we ſo zealous againſt thoſe we call Hereticks, and yet great friends with drunkards, and fornicatours, and ſwearers, and intemperate, and idle perſons*, &c.

Anſw. This Argument holds for thoſe that are onely called Hereticks, but are not certainly known to be ſo: whereas that which is Hereſy indeed is a ſpiritual drunkenneſs, and a ſpiritual fornication, and which uſually carries along with it an intereſt deſtructive to the King and Church, which Hereticks will fight for as eagerly, as a corporal fornicatour will do for his Paramour; and therefore more ſeverely to be puniſhed then corporal drunkenneſs in thoſe that are guilty of it: for it may be ſaid of corporal drunkards, as *Cæſar* did of *Dolabella*, whom he was adviſed to beware of; *I am not afraid*, ſaid he, *of ſuch fat perewig'd fellows as he; they are the pale and the lean men that I ſtand in fear of*, meaning *Caſſius* and *Brutus*; ſo *Plut. in vita Cæſaris*. Yet this I adde namely, that he who is a friend to an unbounded liberty of opinions [ſuch as theſe men contend for] is a friend to drunkenneſs too, inaſmuch as he that hath liberty to think what he pleaſes in any thing [for hither theſe men would extend liberty] will judge it lawfull to take a cup too much at ſometimes. And where have you greater drinking then amongſt the *Low-Countrey* men, where liberty of opinion is allowed? In ſo much,

much, that a very famous man [and he a publick Profeſſour too] failing his Auditours of a Lecture one day, made an Apology for himſelf the next, and ſaid, The reaſon was that he had been drunk over night. This I had from one of the greateſt friends they have in *England*, and therefore not very likely to raiſe a falſe report of them. And to let you know that this Nation obſerves no juſt meaſure in any thing appertaining to God or *Cæſar*; another hath expreſſed this their moral Scazon, by a metrical one, in theſe words,

Utrinque clauda Gens Batâva jampridem eſt:
Sed cur, & unde noſſe vis? id in promptu.
Deo rebellis, & rebellis eſt Regi.
Hi nonne ſummo jure dicier claudi
Per omne crus, & omne per latus poſſunt,
Quibus eſt fides luxata, valga, diſtorta,
Fidelitaſque facta loripes tota?

The *Batavan* on both feet goes awry:
Wouldſt know the cauſe? I'le tell thee by and by.
He's Rebel both 'gainſt God, and 'gainſt his Prince:
And he whoſe cheverel conſcience can diſpenſe
With faith to th' one, and fealty to th' other,
His legs, and ſides, and all will halt together.

As for Diſputations ſo much deſired; they are good in themſelves, but, for the moſt part, ſo partially reported, that I have ſeldome known any good come of them: for when men cannot confute what others ſay, they will make them ſay what they can confute.

FINIS.

Errata Majora.

In the Contents Sect. 9. read *Situation*. Sect 16. for *Roan* read *Roan*. read *Lollardi*. pag. 8. lin. 2. read 209. l. 23. read *Innovatio*. p. 11. l. 5. read *stirred up*. p. 12. l. 19. read if this be *not* the very. p. 15. l. 21. read *Sacerdotales*. p. 15. l. 27 read *Dis Germ.* c. 21. p. 17. l. 29. read *de Imper. sum. pot.* p. 22. l. 33. read *Schedius* and *Dis*. p. 25. l. 29. read *Synode*. p. 26. l. 20. read *Rejetta*. l. 29. read *Alias*. p. 27. l. 6. dele *are*. l. 19. read *Ariens* and *Vilhelpandus*. l. 22. read *Roman* and dele *together*. p. 28. l. 6. read *continuous*. l. 8. read *plano*. l. 11. read *an oblong*. l. 14. read *given*. l. 15. dele colon: l. 22. read *seem*. l. 20. read *letters*. p. 29. l. 3. read *Norse*, and l. 29. read *exception*. p. 30. l. 32. read *Nebuchadnezzer's*. p. 31. l. 33. read *Gyges*. p. 35. l. 24. dele *i*. p. 40. l. 31. read *Swallow*. p. 41. l. 22. read *rebuking*. p. 42. l. 29. dele *if*. p. 43. l. 24. read *Laws*. p. 44. l. ult. read *eyes*. p. 48. l. 5. read *to* the *sam*: *effect*. l. 18. for *by* read *of*. p. 52. l. 10. dele *of*. l. 13. dele *so* l. 32. read *inanimate*. p. 53. l. 7. read *Horcurus*. p. 54. l. 10. read *would destroy*. l. ult. for *want it*, read *meant it*. p. 55. l. 9. read *body bound in*. p. 57. l. 24. for *unlawfull* read *lawfull*. p. 58. l. ult. for *enumination* read *enumeration*. p. 59. l. 1. for *c*. 50. read *tit*. 50. l. 15. for *of* read *to*. p. 61. l. 11. for *lib*. 2. read *lib*. 1. l. 42. read *Pagans*. l. 13. read *pleasures*. l. 14. for *ark* read *after*. l. ult. read *by punishing* so me sort. l. 15. read *without delay bring themselves and theirs to the holy office*, *and*. l. 20. for *Lege Quinq*. read *Lege Nemoea*. p. 66. l. 21. for *c*. 7. read *c*. 8. l. 22. read 1498. l. 29. read *time*. l. 30. read *sa-entre*. l. 30. read *impose* and *said ceremonies*. p. 69. l. 32. read *fuisse*. l. 5. read *obsequence*. l. 16. read *to give such satisfaction*. l. 20. read *Scio*. l. 31. read *Ore*. l. 27. read *pense*. l. 38. read *plusieurs*. l. 31. dele *a*. 69. l. 9. read *determined*. l. 14. read *sueur*. p. 72. l. 25. read *is fitted unto this*.